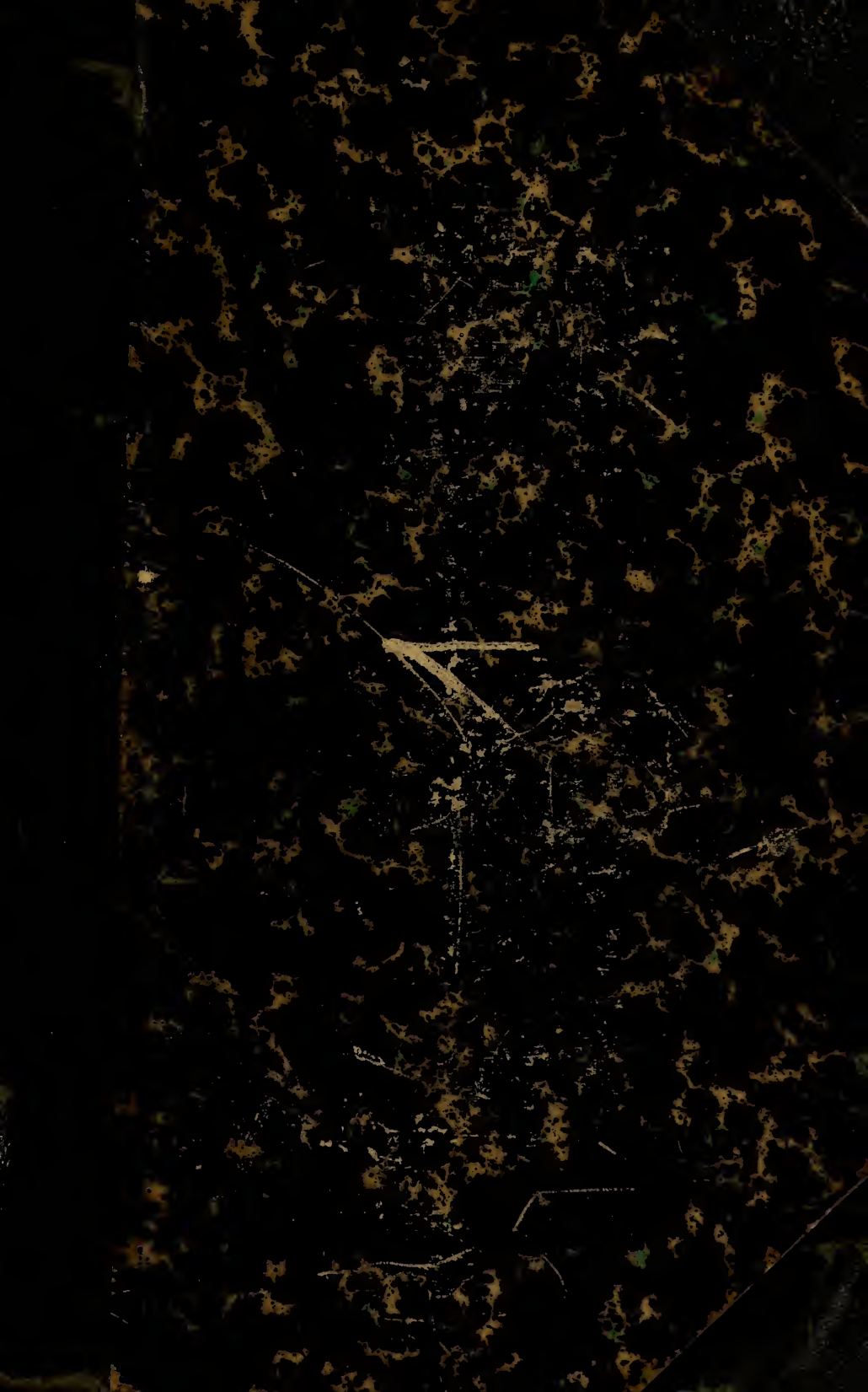

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THE WOODSTOCK LETTERS

VOL. XXVII. No. 2.

A VISIT TO THE NORTH OF CHINA.

A Letter from Father William L. Hornsby.

ZI-KA-WEI, February, 1898.

REVEREND AND DEAR FATHER,

P. C.

The Chinese mission of our fathers of the Champagne province is situated in the north of China, not far from the capital, in the metropolitan province of Chih-li. The central residence of the mission, near the district city of Hien-hien, is something over a hundred miles south of Peking, and about ninety miles southwest of Tien-tsin, the northern port. The mission comprises in territory and population about a third of the province; that is to say, its area is about equal to the state of Maryland, and its population is estimated at more than 7,000,000.

For my visit to the mission last summer, I am indebted to the kindness of superiors, who granted me that opportunity of seeing something of the zealous and prosperous labors of our fathers in the North, before going back to my mission of Macao. China is a vast empire; Macao is about 1450 miles from Tien-tsin, and without the advantages of railroads, it will be easily understood that the members of our different Chinese missions do not get to see one another very often.

I took passage at Shanghai for Tien-tsin on a steamer of the Chinese company which Li-Hung-Chang, amid the cares of state, found time to organize and has continued to direct. Tien-tsin by the way is Li-Hung-Chang's former resi-

dence; he was vice-roy there, and from there he ruled the destinies of China for twenty-two years, when the aggressive little Japanese interrupted the even tenor of his way. His steamship company, with a fleet of some twenty or thirty fine vessels, does a large part of the coast and river trade. The steamers are sailed by British and American officers, but the shipping and passenger agencies, in fact all the business of the company is entirely in the hands of Chinese.

We left the wharf of Shanghai on the morning of Aug. 5. The river front of the English concession is very pretty, and it makes such an impression upon the first view, that visitors may be excused for calling it imposing. At the northern extremity is the public garden of the settlement, and along the whole length of the concession there is a gentle slope of verdure between the river and the broad avenue of the water front. The avenue is built up only on the side opposite the river, and the buildings though devoted mostly to business purposes, have a kind of retired air, with their trees and little lawns, and present rather the appearance of residences. They are good roomy buildings, of brick and stucco, and though not exactly imposing, the general effect from the river is certainly striking.

Shanghai is situated on a little river called the Hoang-poo, which empties into the estuary of the great Yang-tse River, about twenty miles north of the city. There is a bar at the mouth of the Hoang poo, which causes much annoyance to navigation and trade, and prevents the larger ocean steamers from getting up to Shanghai.

Our voyage across the Yellow Sea was very agreeable, with its sunny days and moonlight nights, but such charms of nature lose some of their attractions when one is alone or with uncongenial companions. There were three Americans aboard besides myself, but their society was not altogether pleasant, as the leader of their conversation was a rather vulgar Ingersolite, a silver democrat in politics, who hated Cleveland only a little less than he hated Christianity. However I enjoyed their presence aboard one night; several hours after I had retired, I heard them up on deck singing in the moonlight some sweet old melodies, which I had never heard on this side of the Pacific and shall probably not hear soon again.

The second night at sea we rounded the promontory hemming in the Gulf of Pechih-li, and the following morning we cast anchor in the harbor of Che-foo. Che-foo is a little foreign settlement not far from Wei-hai-wei, the scene of a great naval disaster of the Chinese in the late war. I went ashore and said Mass in the church of Mgr. Schang,

O. S. F. (an Alsacian), Vicar-Ap. of a little mission in that region. He has only eight or nine missionaries of his order in the vicariate, and two native priests. I returned to the steamer almost immediately after Mass, but not before getting a view of the settlement from the tower of the church. It is a pretty little place; the foreign residences are built on the hill sides overlooking the sea, while the business quarters and Chinese houses are down along the shore. It is a small settlement but has considerable trade; I counted about ten steamers in the harbor both on the way up and on my return.

The next day, Sunday, we reached the mouth of the Pei-ho, or White River, about noon, and we passed the once famous forts of Ta-ku, where the English met with a disaster and a temporary repulse in their last war with China. My ticket was bought for Tien-tsin—and dear enough it was too—but such is the easy-going way of things out here, that passengers are coolly landed forty miles from Tien-tsin, with the rest of the journey to make at their own expense. However the distance is made by rail, and a railroad is such a rare luxury in China, that visitors from the South do not mind spending an extra half dollar for the unusual diversion of a little run by rail.

At Tien-tsin I was kindly received and entertained by Father Du Cray, S. J., the procurator there of our mission in the interior. Tien-tsin is the great northern port of China, second in importance only to Shanghai, if Hong-Kong be excluded as British territory. It is the port of the capital, and is the natural outlet of the northern provinces containing, it is said, a population of 100,000,000 souls. The English and the French both have concessions at Tien-tsin, and Germany and Japan have each a concession in prospect. The insignificance of American capital and trade in China was incidentally explained to me at our consulate there. I was asked why there were not more American Catholic missionaries in China, and I replied naturally that our priests had too much to do at home to think of heathens so far away. "So it is with our trade," it was said, "there is so much room for investment at home, that we are poorly represented out here." However our country is well represented, numerically at least if not for respectability, by Protestant missionaries. Americans are the most numerous and the best paid, and have the finest establishments and the most comfortable living of all Chinese missionaries.

At Tien-tsin I fell in with the superior of a Belgian mission in Mongolia. He had come to Peking, a journey of

three or four weeks, to obtain redress for some injustices of local mandarins. He was spending a few days at Tien-tsin, and happened to be going down to visit the mission of our fathers just as I arrived. He had a twofold object in view; to see the mission of the Jesuits, for he is a sincere admirer of the Society, and to get some advice about his health from Father Wieger, S. J., who is an M. D. of Strasburg, and enjoys a reputation, particularly in the missions of the North, as well for his knowledge of medicine, as for his excellent course of colloquial Chinese.

It was a happy chance that threw me in with such an agreeable companion and experienced missionary, and he seemed no less pleased than I. We took a boat together and left Tien-tsin Aug. 10. Our boat was seven and a half feet wide, with three compartments, each six feet long, and just high enough to permit of standing upright. The comfort of a Chinese canal boat depends upon the traveller; he makes himself perfectly at home and can have all sorts of little conveniences and even luxuries, if he provides them himself. "For comfort," writes an old American resident in China, "commend me to a Chinese canal boat, with no passengers and no noise. If you are not pressed for time, you have no reason to sigh for a smoky steamer or rattling railway." We were very comfortably installed in all particulars except, for me at least, the culinary department I was not accustomed to the fare of north China, and our cook, a servant of the mission, was not an adept in the art. However my companion relished the dishes, and showed me by his example what a good appetite and indifferent palate a Chinese missionary should have.

The trip by canal should have been less than three days, but we had a strong current against us, and the wind, with the exception of one afternoon was unfavorable. Our boatmen, four in number, had to pull the boat almost all the way,—no light task against the current. Our progress was also arrested by the low bridges, for the canal was high, swollen into a river by recent rains. At one village we were caught under a bridge, and about fifteen little boys boarded us, just as they were out of the water, and with much fun and noise helped our boatmen out of the pinch. At another bridge we had to get out on the bank and seek the hospitable shade of a fine old acacia, while our bark was taken all to pieces down to the hull, and put together again after passing the bridge. That was a delay of three hours.

We were treated respectfully by the people along the canal. Foreigners did not seem to be entire strangers, and

we were not inconvenienced by importunate curiosity. We made ourselves quite at home all along; so much so, in fact, as to indulge in a refreshing little bath by moonlight, one evening when we were tied up for the night.

We were more than four days on the canal, and we arrived at our destination on the vigil of the Assumption. The residence of our fathers is near a little village called Changhia-chwang, about six miles from the canal. The kind Father Minister had come down himself to conduct us to the residence; we had sent a man on foot by a short cut to announce our arrival. For each of the visitors there was a cart drawn by two mules, and Father Minister was mounted on a pony, a fair specimen of the little Tartar horse of China. The mules up there are fine large animals, and I didn't find out the secret of their origin, as they are so much larger and altogether superior to the scrubby little horses and the diminutive asses of the country. It is common at Peking to see an important personage mounted on a sleek well groomed mule as the nobler animal, accompanied by servants and footmen on horses.

The cart of north China is such a peculiar vehicle that notwithstanding its simplicity, it is not easy to describe. Two ponderous wheels, a solid wagon body surmounted by a little rectangular frame, covered and trimmed with cloth and tassels, are the essentials of the simple vehicle. It is quite destitute of seat and springs; the inmate—it is just large enough to hold one conveniently—sits flat on a cushion, if he is fortunate enough to have one, and doubles his legs up like a Turk, or stretches them out in front of him. The latter position is not always practicable, for the driver sits on the shafts facing the left, and if there is a footman or a servant for the right, there is no room in front for the passenger's feet. The carts in the country are generally drawn by two mules driven tandem. The leader has long rope traces, both attached to the same side of the axle, and he is not embarrassed with a bit and reins; he is guided by the driver's voice and long whip. He is muzzled, however, to preclude the temptation of going astray in the cornfields or of stopping to graze on the roadside.

With a crack of the driver's whip, the cart starts off briskly, the leader swinging along with an alarming air of freedom, and the passenger, if a stranger to the vehicle, is at once convinced that he is having a novel if not agreeable experience. My cart was well cushioned, and I had been warned not to lean back against the frame, but to sit straight up and hold on firmly to the hand rests to keep from dashing my head against the sides. In spite of precautions I

found the jolting so intolerably barbarous, that I thought I should have to go in the face of proprieties and ask to be allowed to walk. But everybody went on so unconcernedly, that I couldn't make up my mind to stop the procession and say it was too much for me. The Rev. Father from Mongolia, with all of his experience, fared no better in the cart than I. Upon arriving at the residence, he remarked that riding in the cart aggravated his indisposition, and for excursions and on our return he asked for an animal to mount. The cart is the only vehicle known in the north of China, and it is about the only kind of vehicle the roads would permit of. For missionaries there it is one of the serious trials of the apostolic life, and, indeed, I should say that for a person troubled with anything like a hernia, a ride in the cart might easily prove fatal.

The large residence and works of our fathers at Changhia-chwang is worthy of the flourishing mission, which of all other Chinese missions can point to the most striking increase of Christians within the last forty years. The number has increased from 9400 in 1857, to 45,500 in 1897. Last year there were 5500 catechumens and 1700 baptisms of adults, figures probably not equalled in regular missionary work, outside of this large mission of Nanking. With Mgr. Bulté, S. J., Vicar-Apostolic, there are 49 fathers of the Society in the mission, six of whom are natives, and there are eleven lay brothers, three natives. There are only five native secular priests.[1] Other missions having smaller forces to draw upon in Europe, far surpass our missions in the relative number of native priests. In the Lazarist mission of Peking, out of about fifty priests in all, more than half are Chinese; a proportion which, for the present at least, is not considered desirable, especially as the ecclesiastical training in some missions is not all that might be desired.

The establishments of the residence comprise a college of two hundred boys, with an annex for the training of catechists; a seminary with thirteen students, five at the end of their course and now I believe ordained; a training school for the *Vierges*,—young women who devote themselves to the service of the mission with a promise and sometimes a vow of chastity; a catechumenate for men and another for women; a large printing house, and a central pharmacy with European and Chinese drugs. Among the works issued from the press are several Chinese dictionaries by Father Couvreur, one of which compares favorably for completeness and scholarship with the best Chinese-English

(1) These figures are taken from the report of last year, 1897.

dictionaries; a course of Chinese classics, with French and Latin versions, by the same father; a course of Chinese chiefly colloquial, by Father Wieger; Latin text-books for Chinese students, by Father Monget. Among the Chinese publications, besides new editions of the admirable works of Father Ricci and other old missionaries, there are convenient little catechisms and prayer books and pious manuals, and a rather voluminous edition of our old friend Rodriguez done into the easy colloquial mandarin, by Father Siao, S. J., who enjoys the distinction of having obtained his degree of B. A., as we should say, in the public examinations.

It may be remarked that the mission has no scholasticate. It is considered the wiser policy, and it has been adopted in this mission, to give scholastics all the advantages of home training, and to send them out after their studies, if not after the tertianship; so that the mission may not be provided with men who have had advantages inferior to those enjoyed by their brethren at home (A mission is no place for the formation of the younger members of the Society.??).

We left Chang-hia-chwang, after a most pleasant and instructive week spent with the charitable fathers, early Monday morning, Aug. 23. The Rev. Father Magnet, superior of the mission, accompanied us a day's journey, to visit a district on the way up to Tien-tsin. The missionary of the district, Father Bataille, kindly invited us two travellers to spend the night with him. He had a nice little mission, and was just building a new church. It was pleasant to pass a night at a district mission, and to get a glimpse of the missionary's life and work.

The next morning we were in our boat bright and early, with the current hurrying us on to Tien-tsin. Our last night on the canal was passed at a frequented village on the Grand Canal, near its confluence with the White River, by which it communicates with the capital. The Grand Canal is much frequented there, but it is not very wide, and it did not impress me as being such a fine looking water-way as it is in the South, where I have seen it in this province near the city of Soo-chow. It was made in the fourteenth century by the Mongol emperors, for the transportation of rice sent to the capital as tribute; it is 700 miles long, and connects the capital with the rich provinces on the Yang-tse River.

We hoped to say Mass at Tien-tsin the next morning, in the church which was the scene of the lamentable massacre of 1870. It is situated in the outskirts of the city, far from the foreign concessions, and just on the river where we were

to pass. The church was burned on the feast of St. Aloysius, 1870, when ten Sisters of Charity, a French and a Chinese Lazarist, the French Consul and several other Europeans suffered at the hands of the infuriated mob. The façade and ruined walls of the church had remained untouched for twenty-seven years, when, thanks to the good will and the energy of the last French minister, it was rebuilt just as it was before, and was opened anew on the anniversary of its destruction, June 21, 1897. We arrived in good time, but only to find the church utterly bare and empty. There are no Christians in the neighborhood, and Mass had not been said there since the day of the opening. It was rebuilt by imperial permission only for the sake of the principle and the moral impression, and it will probably not be frequented for long years to come.

We arrived at Tien-tsin Aug. 26, and left again the next day for Peking, accompanied by Father Du Cray. The railroad to the capital had been running only a few months, but it is worked well for a little road and got us over the eighty miles in about five hours. There was a foreign conductor on each train, and a foreign engineer, all the other employés being natives. The English are constructing and running the road, and they get along well both with the native managers and with the workmen under them, which speaks well for their tact. They seem to be persuaded that the representatives of continental countries, now negotiating for the construction of other roads in China, will never succeed in working with the Chinese. The Chinese are sometimes likened by continental Europeans to the English, and the comparison in the minds of those who make it is far from being complimentary to either party. To the English it seems rather amusing than altogether odious.

The railroad goes within about a mile of the city walls, and the rest of the way is made by cart or on horseback,—that is on horse, mule or donkey. The roads were in a dreadful condition the day we arrived, and our drivers left the high road as impracticable and took to by-tracks through the country. They forded the ditch around the city instead of crossing the bridge. A ride in a cart at Peking is not without emotion; there are such sudden ascents and descents, such abrupt turns into suspicious looking places, here a plunge into water and there a strain through mud up to the axles, while the imperturbable driver and the jogging mule hold steadily on, not the least disconcerted by the most impassable of ways.

The city is surrounded by a fine brick wall about forty

feet high. We entered what is known as the Chinese City by the principal gate of the south, and we advanced straight north, by a broad granite street, towards the southern gate of the Tartar City. The city impresses one by the vastness of the enclosure; the surrounding walls measure at least twenty-two miles. To our right was the park of the altar of Heaven, and corresponding to it on the other side, a similar park for the altar of Earth. At the former the Emperor offers sacrifices once or twice a year, and near the latter His Majesty performs the annual ceremony of ploughing, at the beginning of spring,—a ceremony as old nearly as the empire itself. The Tartar City has its own walls, and over the gates are high pyramid towers for the guard. Within the Tartar City there is another walled enclosure called the Imperial City, and within that still another enclosure, the heart of the city and of the Empire, the Forbidden City, containing the palace, the halls of state, and the gardens of His Imperial Majesty.

The Pe-tang or North Church, where we were very kindly entertained by the Lazarists, is situated within the Imperial City, very near the forbidden enclosure. The reason of its proximity to the palace is that the original church was built by the Emperor Kang-hi within the imperial grounds, for the convenience of the Jesuit missionaries employed at his court. The old site was reclaimed about ten years ago by the empress dowager, for the purpose of enlarging her garden. The new church, a really handsome edifice, was erected on the present site, together with a spacious residence and large missionary establishments, by Father Favier, the best known missionary in China. He has recently been raised to the episcopacy, as coadjutor to the Vicar-Apostolic of Peking. He was simply superior of the residence and Vicar-General at the time of our visit. He is a person of refined and affable manners, and he received us two Jesuits with the most cordial hospitality, and did all he could to make our visit to the capital agreeable.

The buildings at the North Church comprise a seminary, a printing press and bindery, a library, and in the rear a very large orphan asylum under the care of the Sisters of Charity. Their works are well established, but they have not the forces to draw upon that Ours have, and the impression made upon me was that their establishments were rather under-manned. The books of the library come down from the old mission, and represent a valuable collection for the last century. The mark of the Society may still be seen in some of the volumes. There are voluminous works on medicine, pharmacy and the physical sciences, which

must be rather antiquated now, but the collections of the other departments, theology, for instance, philosophy and mathematics, are of permanent value and are in a good state of preservation. Little has been done to keep the library up to date.

The city of Peking has few striking monuments. Chinese architecture is uniform and not imposing. The light, wavy roofs of their kiosks and pagodas, recalling by their airy lines the tents of the early settlers, constitute the principal and ever recurring feature of their architecture. Outside the city there is the enormous bell, the colossal bronze Buddha seventy feet high, the magnificent tombs of the Ming emperors near the great wall, but unfortunately we hadn't time to visit those objects of interest.

I went up to the roof of the Pe tang to get a view of the imperial grounds. The palace and the halls of state are on the other side of the garden from the church, and are hidden by the trees. I could not see much of the buildings; the graceful roofs with their glittering tiles of imperial yellow, were very pretty amid the luxuriant foliage. At the extremities of a long lake are two beautiful villas standing out well in view. There are two hills in the garden, which were made centuries ago; they are now covered with trees and verdure, and dotted with kiosks and pavilions, and look just as if they had been made by nature. Peking is situated in an undiversified plain, and the hills and lakes and rivulets of the imperial grounds all had to be made.

Peking as the capital of a little principality of the north is an old city, dating back several centuries before our era. That is not old for China, where there are cities of authentic history older than Rome. Peking became important in the thirteenth century, when the Mongol Khan, Kublai, grandson of Genghis, conquered China and made Peking his capital under the name of Cambalu. It has been China's capital ever since then, with the exception of about fifty years, when the first emperors of the Mings, the last Chinese dynasty, held their court at the historic old capital of Nanking.

What interested us most at Peking were the souvenirs of the old missions. The cemetery, given originally to Father Schall for the tomb of Father Ricci, is just outside the walls. There are sixty or seventy graves each with a fine rectangular tombstone bearing an inscription in Latin and Chinese, and on the monuments of Fathers Schall and Verbiest, erected by emperors of the present dynasty, there is a third inscription in Tartar. These two monuments and that of Father Ricci, also erected by imperial order, are large mar-

ble tablets some twenty feet high, mounted on the backs of huge turtles, according to the Chinese custom. The cemetery is kept in good condition by the mission. The old observatory with the splendid bronze instruments constructed by Father Verbiest, is situated on the walls near the southwest corner of the Tartar city. The instruments are old fashioned sextants, quadrants, armillary spheres, azimuth circles, very large and accurately graduated for the time. They are in a perfect state of preservation, though exposed the year round for centuries to all the elements. The dragons and other designs of the mountings are of exquisite workmanship, and form now the principal attraction for visitors to the observatory. There is a fine celestial sphere among the instruments, between five and six feet in diameter, with graduated horizon and meridian, having the stars in relief, distinguished according to their magnitudes. There is no telescope, but there was a little transit instrument, put up, I believe, after the time of Father Verbiest, and removed when the Jesuit astronomers were no more. No use whatever is made of the observatory now. The imperial astronomers, who draw up the rather complicated calendar every year, are still living upon the work of Father Verbiest, who carried his calculations as far, I believe, as the twenty-first century. What will become of the degenerate Tartars, and what changes will China see before then?

We returned to Tien-tsin the last day of August, and two days later I was embarked for Shanghai. I was the only first-class passenger upon sailing from Tien-tsin, but at Chefoo I was joined by Mgr. Schang, who had received me so very kindly on my way up. He was on his way to Europe in the interests of his mission.

Upon arriving at Shanghai, after a visit to other missions, one is forcibly struck by the proportions and the admirable organization of this mission. In the foreign settlements of Shanghai there are two large churches, filled at the various Sunday Masses by Chinese and foreigners alike, and in the populous suburbs of the native city is the spacious cathedral accommodating a congregation of three thousand souls. Then at Zi-ka-wei there is the four-story residence and scholasticate, at present being considerably enlarged, with the college and the seminary adjoining it, and the little church, soon to be replaced by a large and handsome edifice; the observatory, which is also soon to be enlarged, the museum with its botanical garden, its eagle cages and deer park; the boys' orphan asylum and its extensive workshops; the Carmelite convent with its chapel and little Gothic spire; and finally the girls' orphan asylum and

boarding school, a community of fully five hundred in all. In the surrounding districts one may witness the fervor of the Christians, with their Catholic traditions coming down from the time of the old missions, when the flourishing Christianity was built up here, nearly three centuries ago, by the fathers whose names are still to be read on the tombstones in our cemetery. The sacraments are frequented, the little chapels crowded on Sundays and feast days, the succors of religion are eagerly demanded for the sick and the incidental expense of the father's sedan-chair or boat is cheerfully paid, while alms are given liberally for Masses, even from the savings of the poor. In fact, the missionary stations just around here resemble rather little parishes than missions among the heathen. One father, in a district about eight miles east of Shanghai, has just put up, with alms furnished generously by his brother in France, a handsome Church measuring exteriorly 216 by 67 feet, with a spacious transept of 129 feet. The districts around Shanghai have a larger Catholic population than the whole empire of Japan. A special blessing has accompanied the work of our fathers here, both in the time of the old missions and during the last fifty-five years, and the mission now is one of the largest and most flourishing upon the books of the Propaganda.

But even here our Christians are little more than a drop in the ocean of paganism. Within the walls of the populous city there is only one little chapel and two or three hundred Christians, and many large villages around are quite untouched and have no Christians at all. The time of the missionaries is taken up mostly by the regular ministry among the Christians, and conversions of Pagans are few. Here as elsewhere in China there is much to excite missionary zeal, and to recall the appeal of an old Franciscan Bishop at Peking in 1305,—"If the brethren would but come."

Begging as ever a kind remembrance in Your Reverence's holy sacrifices and prayers,

I remain

Your Reverence's devotedly in Xt.

WILLIAM L. HORNSBY, S. J.

OUR FATHERS RETURN TO COIMBRA AFTER THE SUPPRESSION.

(*An unpublished letter of Father Druilhet.*)

Among the notes of Father J. F. Abbadie, written during his stay at the College of Pasajes near San Sebastian, Spain, i. e., some time between 1828, the time of the famous June Decrees of Charles X., and 1835, the expulsion from Spain by the Descamisados, are found some papers, which may be interesting to Ours, and valuable contributions to the history of an epoch, of which proportionally little is known. They comprise two letters from Portugal describing events which took place there during the short mission of our French fathers; the relation of the sojourn of Fathers Druilhet and Deplace at the court of Charles X. at Frohsdorf, with anecdotes about the professors and students of the College of St. Sebastian. Cretineau Joly and J. M. S. Daurignac, in their histories of the Society, have made use of some of these documents; but they have probably never been published in extenso. The foot-notes are the translator's.

C. M. WIDMAN, S. J.

Lisbon, March 6, 1832,

Reverend and Very Dear Father,[1] *P. C.*

This little mission of Portugal would be a very ungrateful daughter, if she neglected to inform her kind mother, the Province of France, of the more important events which have accompanied the return and followed the re-establishment of the Society in the country of Pombal and Joseph the First. I consider it, both as an act of charity, and a duty of gratitude, to give your Reverence the description of our return to Coimbra, of which Brother Alexis Lefevre must have informed you already, but of which no doubt you wish to hear all the particulars.

Upon the advice of the Reformer of this University—who seems to have been chosen by God to be His principal instrument in the restoration of the Society, and who proclaims openly that this is his mission—the King[2] signed

[1] This letter is probably addressed to Rev. Father Godinot, who as Provincial of France, in June 1829, sent the first six fathers and two brothers to Portugal, or to his successor in office, Rev. Father Druilhet.

[2] Don Miguel, third son of John VI. of Portugal, brother of Don Pedro, Emperor of Brazil, uncle to Queen Maria da Gloria. In March 1828, he had proclaimed himself King, pushed forward by his Bourbon mother, supported by the ultra-monarchical party and aided by the clergy, whose confidence he scarcely deserved. One of his first acts was the recall of the Society. Subsequently, he was defeated by his brother Don Pedro, and resigned May 29, 1834.

on the 9th of January last the Royal Decree of which the following is the translation:—

"To the Prior General, Chancellor of the University of Coimbra, Greeting. Having called unto this realm the fathers of the Society of Jesus for the purpose of employing them according to their rules in the ministry of their Institute, which half a century of disasters and calamities have proved to evidence to be absolutely necessary for the welfare and tranquillity of all the Catholic states, I have determined and order hereby, that the Royal College of Arts be restored to them in the shortest delay possible, in order that in it they may exercise their principal ministry, which is the education of youth. For their support, in order not to lay new charges on my faithful subjects, I have deemed proper to assign them, out of the revenues of the university, the sum of 6000 cruzadas per annum (about 21800 francs or $4900). Payments to be made quarterly, according to the custom of the university, and as long as the revenues of the college shall not be separated from the funds of the university. You will take the dispositions of Don John III. my predecessor (whom may God keep in His glory!), as your rule for the return of the Society to their college, and for the solution of any doubt or difficulty that may occur, or oppose the re-admission of the Order to an establishment, which they have possessed for two centuries to the most incontestable advantage of the Portuguese youth, and which I restore to them with all the graces and privileges, granted by my august predecessors. This is the order that I have deemed proper to intimate to you and wish to see executed. From the palace of Gueluz, etc.

(Signed) *I, the King*." [3]

To appreciate the importance of this act, permit me, Rev. Father, to refer you to the History of Orlandini—book 15, I believe—or the Annals of the Province of Portugal—part 2 book 6—describing the first concession to the Society of this college, and the subsequent confirmation by all the successors of John III. It may be interesting to contrast this act of restoration with that of destruction, which in 1772 *undid* the work of so many monarchs. This curious paper, lying forgotten in a corner of the college, fell into our hands after our return. It bears the title: "Act of incorporation, into the domain of the university, of the Royal College of Humanities, hitherto usurped by the so-called Jesuits, and now restored to the education of youth, etc."

[3] The language of this document, different from the elegant French of Father D., is rather incorrect. This leads to the supposition that an authentic French translation of the original was drawn up by some Portuguese official and signed by the King to be handed to the fathers.

Pombal, who in this act takes the title of plenipotentiary and lieutenant of the King for the foundation of the university, begins as usual, by inserting the King's letter dated October 11, by which His Most Faithful Majesty Don Joseph I. declares that he gives his royal consent to have the sumptuous church of the proscribed Jesuits handed over to the Vicar Capitular, henceforth to serve as cathedral. As for the 'amplissime' remainder of the 'vastissime' edifice established heretofore for the ruin of studies and the misfortune of the city and the whole kingdom, it is to be divided etc., 'leaving all to the prudence and zeal of, etc.' In consequence, Pombal, confident, as is well known, that his ample powers could not do any better and more useful work than in rescuing the noble youth —or the youthful nobility—of Portugal after the pernicious and cruel 'attentat' of 1555, which stripped it, in favor of the so-called Jesuits, of the magnificent college of arts and humanities, established in our city by Don John III., to serve as the cradle of the 'bellisime' instruction, in which said youth made such excellent progress, etc. I consider it a great service to God, to the King's Majesty and as an act of justice to give back *in integrum* the said usurped college to its primitive, useful and royal destination, etc., incorporating it and, from this moment, considering it, as incorporated etc., separating it at once, as it used to be, from the jesuitical college, destroying the communications, which their cunning had astutely managed to show the union between the two institutions, etc., destroying likewise the obnoxious walls, by which their cunning and impiety have dishonored the noble yards of the College of Arts. Coimbra, Oct. 16, 1772.

Such was the language of these times, and such the hatred of the Society that it prevented the people from seeing that the usurpations, frauds and impieties, of which it was accused, were neither more nor less than the work of seven or eight successive Kings, who had loved and favored it during the space of two centuries and a half. I have quoted this rare document to show more clearly the greatness of the benefit, by which the Society is re-established. I will add another to point out obstacles, against which the Society will have to struggle for many years to come. One of the most famous professors of the university, after the suppression of the Society, the only one to whom Pombal could entrust the chair of mathematics, was an apostate of the Society, Joseph Monteiro la Rocha. In 1776, he thus spoke the praises of Pombal: "Quid de difficillimo et supra modum arduo negotio existimabimus, quod nemo ante illum conficere ausus est, neque ab ullo mortalium

confici posse videbatur? Intelligitis profecto meam orationem incidisse in Societatem illam Christianæ reipublicæ stragibus insignem, quam Veneti, Galli, Poloni, diu sed frustra, labefactari conati sunt, quam vero unus Pombal funditus sustulit atque exstinxit." And further on, speaking of the final suppression: "Non vastissimo animo satis fuerat, Lusitanam ditionem ab illa contagione liberasse, nisi et orbem terrarum penitus expurgaret." He concludes thus: "Sed vicit tandem sanum consilium perversas malorum hominum artes, fortitudo audaciam, constantia pertinaciam, bona denique causa flagitiorum omnium coacervatam improbitatem." This sort of language, more or less violent according to the character of the speakers, prevailed during the life time of the Marquis. The university was reformed in this spirit; all the books of Jesuits were banished from the schools and burnt publicly; never, even after the persecutor's death, was anyone allowed to speak favorably of them. From these details, you may judge, what are the sentiments of the generation, brought up in such a spirit and admire the goodness of God, who has called us here under such circumstances.

After the Royal Decree of Jan. 9, His Excellency, the Archbishop elect of Evora, appointed "Reformer" of the university, notified us of the desire of His Majesty, that his orders might be executed without delay. He at once took the proper steps for the evacuation of the college, by promoting to higher and more lucrative positions in his gift, the honorable professors, who depended on him, recommending the others to the favors of the King; he informed the Chancellor of our early arrival, and provided temporary lodgings for us. This was a thunderbolt bursting over the heads of our enemies, and I have been told, that some died of fear. Our friends, on the contrary, were jubilant. The Bishop of the diocese was one of the most ardent. He at once sent orders to the parishes, through which we were to pass, to receive us by ringing the bells, etc. Similar orders were given for the city itself. He asked as a favor, that no lodgings be sought for us; for his own palace was to be our home, in which, he said, he would be but too happy to yield up his own bed, if it were necessary. In the same letter, he announced that the bells of the cathedral —formerly our college church—would salute us, in the name of the city, as soon as we should appear on the heights of Santa Clara above the city, because, said he, "It is but just that they should be the first to salute their ancient masters." The "Reformer," in our name, accepted the hos-

pitality of the good bishop; but, in our name, too, declined the intended honors, but in vain, as we shall see.

Our departure from Lisbon was fixed for Feb. 13. On the eve of our departure, Feb. 12, the King gave us that inestimable mark of his favor, of which the newspapers have spoken. This good King came without being expected or announced, without any escort, to our humble little residence of Sao Antonio to bid farewell to the fathers of Coimbra. He granted me an audience of over a quarter of an hour, and left us all charmed and filled with the most sanguine hope of success in an enterprise commenced under such happy auspices. In this conversation, his Majesty told me that he came that day purposely to see us; that he desired the whole city to know how much he loved the Society; that he wished the College of Arts of Coimbra should be organized entirely according to our Institute, and with the fullest independence; that it is to be a college of the Society in the real sense of the word; that he knew, how much the ancient Society had done for the welfare of Portugal, by their education; that the decree for the complete rehabilitation of the Society (of which I had reminded him) was in the hands of the minister of justice to be published on an early day. Upon this, I ventured to insinuate to have this publication made on Feb. 22, which is the fourth anniversary of his Majesty's return to his estates. He seemed much pleased with the delicacy of the suggestion, and promised that it should be done. At last, I reminded him that we had enemies, protesting that whatever might happen, we were going to Coimbra with the firm determination to bring up a new generation of faithful subjects. And I took the liberty, since we were sure that slander would try to blacken us even before his throne, to ask him if this should happen but one favor, and this was to give us a chance to speak to him. His Majesty immediately answered with a certain animosity, "They dare not; they know too well what are my sentiments concerning the Society. But should the case happen, you can rely on me." He told me many things with great amiability, amongst others, that he intended to make us a present of a very rare volume, and had prepared it to bring it himself, but had forgotten it on his table. Such is the young King, of whom Portugal boasts, and you can easily comprehend, why the infernal powers are loosened against him. Before leaving, he admitted all the inmates to kiss his hands, paid a visit to the Blessed Sacrament, as he had done on his arrival, and went out through the church, in which multitudes were assem-

bled for the Sunday Mass and catechism, allowing the people to crowd around and press upon him, to speak to him, to kiss his hands again and again. It was impossible, at this sight, not to feel deeply impressed, and it cannot be doubted, but there is something extraordinary in this prince. As for me, his visit has left on me the impression as if he were possessed of angelic qualities; light, joy and strength, and I have seen that others felt the same. It would seem that his patron saint (St. Michael) who is also the patron of the realm, have paid us a visit with him.[4] The next day, it was necessary to thank the King for his visit, present to him my successor pro tempore and ask him for a portrait of his for the new college of Coimbra. Consequently, we were able to leave only on the 14th; my companions were Fathers Pallavicini, Ponty and Martin and the two Brothers Monier and Baron. The "Reformer" had exacted that we should have an escort *honoris causa;* it became, therefore, necessary for us to take carriages as is customary in this country. This was rather grand travelling for poor religious, as we are. But here again, we must acknowledge the ways of Providence. Even the best willed monarchs and the most careful courtiers, are liable to forget some details: in this case, the expenses of travelling had been forgotten. The Lord inspired one of our friends to provide for this and even to accompany us the distance of two leagues: the costs amounted to the trifle of 600 francs, a goodly sum for a professor of law in the university. True, he is a great friend of the "Reformer" to whom Lady Rumor has predestined a "porte-feuille" at court, but who certainly shares with regard to us the sentiments of His Grace of Evora.

The voyage was happy, and since you permit me to relate my proceedings with an eye fixed upon Providence, I shall profit of your permission and say: We left Lisbon on the First Vespers of the Translation of St. Anthony, called elsewhere of Padua, but here either Anthony of Lisbon or Anthony of Coimbra, because one is his birthplace, the other, the place of his novitiate. We were to reach Coimbra on Saturday the 18th, Feast of Sao Teolon, the patron of that city, the founder of the monastery of the Holy Cross O. S. A., the intimate friend of St. Bernard and of the founder of the Monarchy Sao Affonso Henrique. You notice at

[4] It must be confessed that, legitimist enthusiasm and religious gratitude apart, the portrait F. D. gives of Don Miguel looks rather different from that which encyclopedias and modern historians make of him. It is clear that liberals have their reasons for being prejudiced against him; but does this justify him altogether, especially of the accusation of immoral excesses? Some future occasion may, perhaps, enable us to form a better judgment.

first sight to multitudinous coincidences, that present themselves. Besides, the chancellor is successor in direct line of Sao Teolon; the "Reformer" is a child of St. Bernard; our first fathers arrived here on St. Anthony's day, 1542, and went straight to St. Anthony, where they passed the first days at Coimbra. Such memories humble us, but they are full of encouragement. We were able to say Mass every day. At Seyria we visited the bishop, who received us very amicably, but we passed through his diocese without any demonstration; but when, on Friday the 17th, we entered into the diocese of Coimbra, we soon felt the difference. Pombal was the first parish. The archpriest received us at the head of his clergy; all the bells were rung; the church, where two of the fathers said Mass, was illumined and decorated as on the highest feasts. As for me, pressed by an irresistible impulse, before the arrival of the venerable archpriest, I had secretly hastened away with one of the fathers and a brother to pray at the tomb of the unfortunate Marquis De Pombal in the Franciscan church—but he had no tomb! We found near the high altar a coffin, covered with a miserable cloth, which we were told by the father guardian, was the coffin of Pombal. In vain had that corpse been awaiting the honor of a burial ever since May 5, 1782, and this in spite of the, even now, powerful influences of his numerous relatives. At first, his enraged vassals outraged it by trying to strip it of its rich ornaments; what they left, the French took at the epoch of the invasion; they even scattered his ashes, or burnt them, others say. The condition in which they left the church and convent make this credible enough. Subsequently, when the religious returned to their convent, they gathered up what they could find of the remains and put them back into the coffin. The descendants of the Marquis, the guardian said, paid annually a small sum to the convent for the hospitality given to the remains of their ancestor. It is, therefore, strictly true that the first step of the Society returning solemnly to Coimbra, after half a century's absence, was to celebrate a requiem Mass, *corpore præsente*, for the repose of the soul of him, who had proscribed and persecuted it. What a concourse of apparently impossible circumstances was necessary to bring this about! The body present, the name of Sebastian pronounced in the prayer of the Mass, the church bells saluting the return of the proscribed Society,—all this together. I certainly believe that the impressions of that day will never be effaced from my mind. Those who know the history of the last years of this man, compared the scene they now beheld with another scene, which they wit-

nessed during the year of his downfall. At that time, the Bishop of Coimbra—who had been the companion of our fathers in the prisons of Pombal and released with a few fathers — returned triumphantly to his diocese. Pombal came to meet him and threw himself on his knees before the bishop asking his forgiveness.

But enough of Pombal! the remainder of our voyage was a triumph, with all the circumstances that could render it honorable to the Society, and encouraging to ourselves. At each parish, the priest came to meet us at our entrance and accompanied us till we left it. In the villages, the bells were rung, rockets set off, cannon fired, branches of laurel and of olives strewn on the roads,—nothing was forgotten. In some towns, the windows were decorated with the finest tapestry of the country; triumphal arches were erected and we were covered with roses. The four principal hurrahs resounded forever in the same order: they are characteristic of the nation and could not fail moving us deeply: Hurrah for our holy Religion, Catholic, Apostolic and Roman! Hurrah for Don Miguel, our beloved King! Hurrah for the champion of the faith! Hurrah for the Society of Jesus!

Later on, when we were together with the "Reformer," who, after having visited his religious brethren of Alcobaca the famous foundation of St. Bernard, had come to meet us at two leagues from Coimbra, a fifth hurrah was added for His Excellency, the supporter of the throne, the defender of the Jesuits! Expressive and vigorous as were the exclamations of these good people, we felt more moved by their tears of joy and the words that accompanied them. "At last, we have them again! . . The fathers of the doctrine! . . They'll teach our children! . . They love the poor people! . Give us your blessing!" Thereupon, they uncovered their heads and knelt.

The town, where the "Reformer" was waiting for us, was the foremost. As I have said, we were one day late. The people of Coimbra had come out to meet us on Friday, and some cavaliers had ridden as far as Condeixa, two leagues from the city. There the "Reformer" was in deadly alarm on our account, especially as his horsemen had ridden three leagues to meet us, but in vain. His alarm was not without reason, since that very spot reminded him of the wholesale massacre committed there in 1828 by the university students of their royalist professors and some deputies, who had gone to present their homage to Don Miguel on his return. But we were not worthy of martyrdom. On the contrary, in that very place, we were met by a crowd of little children, led by their schoolmaster, form-

ing themselves into two ranks to escort us. Their very silence told us of their affection, and seemed to point them out as the chosen ones, to whom the Lord had sent us. Amongst them there was a youth, who kept constantly near the first carriage. What was my surprise, when, on the following day, he was presented to me by the priest, the schoolmaster, and his father, as the first stone of our future novitiate of Coimbra. His name is Joseph Anthony; he is sixteen years old, stout for his age, and seems to be an angel of innocence. The last living Jesuit of the diocese was of Condeixa and had died but a few years ago at the age of 95. He always predicted the return of the Society, and only sighed for the grace to die in it. A nephew of his wished to accompany us to Coimbra to be our servant, at least for the beginning, because he is married and could not abandon his family.

But we have not entered Condeixa as yet. It was night when we reached it, and the people came to meet us before the city gates with lighted torches. The "Reformer" preceded them on horseback. As soon as he perceived us, he jumped from his horse; we, too, as soon as we recognized him, descended from our carriage. He embraced us one after the other with tears of joy, and through the midst of his people amongst the shouts, the noise of cannon, the ringing of the bells, we proceeded to the first triumphal arch, on which we read: "Euntes ibant et flebant; venientes autem venient cum exultatione" with the holy name of Jesus above. There all descended; new speeches, compliments, firing of cannon, etc.; we traversed the little town amidst the applause of numerous people, and were led by the good parish priest to his modest home, where his Excellency and ourselves received gracious hospitality.

Our departure from Condeixa had been arranged so as to give time to the chancellor of the university, who is at the same time General of the Holy Cross, to finish the solemn Mass of St. Teonon and to meet us, as he intended to do. His Excellency the Archbishop of Evora, the "Reformer," opened the march on horseback, surrounded by a number of cavaliers, who had come from Coimbra. At about one league from the city, the crowd grew so dense that it was soon impossible to travel in the carriage. Yet, the day before, that same multitude had come out in spite of a most disagreeable wind, and had been disappointed. It was arranged that the diocesan seminary, i. e., some 300 students of various classes with their professors, and a whole regiment of poor and orphan children, with branches of laurel and olive should be the first to welcome us. Then

came the bishop and his retinue, the canons of the chapter, the parish priests, religious of almost every order, the chancellor, vice-rector, secretary, doctors and professors of the university, the military governor, a regiment of soldiers etc., and after this an innumerable multitude. It took us nearly two hours to reach the palace through streets where all the houses were decorated, and all the windows filled with spectators, amidst the thunders of cannon, the ringing of a hundred bells, etc. It looks like a dream; yet it was all true: in a handful of poor religious, it was religion herself, it was the legitimate king, it was the Society of Jesus that advanced in triumph. It was this that made all hearts throb and drew tears from many eyes.

To appreciate the bearing of these events, it would be necessary to know exactly the depth to which Coimbra had fallen after the destruction of the Society. Those who know do not hesitate to say, that Pombal was the first to introduce freemasonry into Portugal, and the pretended reformation of the university was nothing else than an effort to implant it in all classes of society. It is asserted that the horrible system continued its work until quite lately, and the revolutions of this country speak loudly enough of its success. Jansenism, freemasonry and revolution had set up their headquarters at Coimbra; experience will soon show, whether the report was exaggerated. For the time being it is certain, that all countenances bespoke joy, every tongue uttered blessings.

At last, we reached the palace. His Lordship, who from a terrace had watched our progress, came down to meet us on the stairs and without giving us time to ask his blessing, embraced us all. Only in his apartments were we able to kneel for his blessing and offer to him the promises of the Society, reentering his diocese. We found in him a truly apostolic prelate and a true father, and I discovered afterwards, that he had yielded up his own bed to me, and the principal apartment of his palace to receive the visitors, who came in crowds during the days we passed at the palace—the whole city, it seemed. For three days there was ringing of bells, illumination at night, brass bands. The solemn "prise de possession" was fixed for the 22nd by his Excellency, the most convenient day, he said, in a pamphlet published by him under the title: "The Jesuits at Coimbra!!!—day, consecrated to the memory of the Chair of St. Peter at Antioch, where the disciples of the gospel were first called Christians." You see at once, dear father, the allusion, which struck His Excellency.

The ceremony itself was magnificent. All the authorities: ecclesiastic (the bishop and the chapter at the head) civil and military; religious of every order; the university in a body. The procession went from the episcopal palace to the college amidst a compact multitude of all classes. And thus, after seventy-three years of exile, the Society reentered into that college of arts, in which had been formed so many apostles and martyrs! We found very few traces of our fathers, because the enemies of the Society had done their utmost to destroy everything that might have recalled its existence. Besides, we have only one fourth or even one sixth of the buildings and this without the church; but even so, the edifice is vast and recalls the spirit of our fathers. One apartment especially we look upon with particular reverence: it is the domestic chapel. It had been horribly degraded; yet, happily, it had never received another destination, and even as it was, everything in it spoke to us of our Lord, the Blessed Virgin and our saints. It is over thirty feet long, exclusive of the sanctuary; on the ceiling are represented scenes from the life of St. Ignatius. The walls are adorned with six large paintings of various apparitions of our Lord and the Blessed Virgin to our saints. The two nearest to the altar represent St. Ignatius writing the constitutions and St. Francis Xavier at Meliapour. The altar of magnificent sculpture is surmounted by a statue of the Blessed Mother (probably of the rosary) with the Infant Jesus, the others of St. Stanislaus and St. Anthony of Padua, both with the Infant Jesus. Above is a small painting, brought from Rome, it is said, and of great value; but is too far away to judge exactly of its merit: it seems to represent the Blessed Mother teaching her Divine Son how to read. Thus, our Blessed Mother and the child Jesus appear everywhere, which leads us to suppose, that it was the chapel of the congregation. We at once placed it into the hands of workmen, and I hope to be able to have the Blessed Sacrament there, before my return to Lisbon. Meanwhile, we have our Lord in a room, which we have arranged as a temporary chapel, not to be orphans too long. This, too, had of old been a chapel, but had lately been changed into a reception room, so that, at our arrival, it was really the cleanest apartment in the college. In the students' chapel, which is on the ground floor at the extremity of the yard, there are likewise six large paintings of St. Francis Borgia, in the worst possible condition: they once belonged to a magnificent chapel of the saint, which was destroyed to make room for play grounds.

In this chapel—the students'—on the following Sunday we

commenced teaching catechism to boys and men, its position not allowing the presence of women. The attendance was large enough, though the instructions could not be announced in time. People seem to expect miracles; such is the reputation of our fathers that seventy-three years of calumny have not succeeded in effacing it from the minds of the Catholic people. Pray for us, dear Rev. Father, that we may be able to correspond to the expectations of our friends and the terrors of our enemies. We feel but too well our incapacity, but we rely implicitly on the assistance of so many holy protectors, that have lived here, and especially of the Blessed Virgin, who seems to have led us back with her own hand.

I must not omit telling you that, besides the good bishop who shows himself very devoted to our Society, the manner in which the chancellor and vice-rector of the university received us, left nothing to be desired. That venerable Abbot General of the Holy Cross is all zeal for the reformation of the university. He was even attentive to our temporal necessities: his monastery provided us with beds on our arrival, and the next day he sent a car load of provisions of every kind, whilst the bishop sent us his own servants and table service for our first two meals, and he would have continued to do so, had we not assured him, that we had all we wanted. The university, upon special orders received from the King, had at once paid in advance the first quarter of our pension. We can also rely on the conservator and on the secretary of the university, who both have already been named by the Archbishop of Evora.

I hear from Lisbon that Father Mallet is grievously sick. I recommend him to your prayers. He is appointed first rector of this college, and would leave us in great trouble, if he were to go to his reward so early. But, as all of us, he is in the hands of God, who is too kind a father not to be looked up to without anxiety.

I take the liberty to remind your Reverence of my former request for books, etc. We are going to be greatly in want of them. If they could be forwarded via Oporto, we would receive them sooner, provided the addresses be exact.

All the fathers and brothers of this college embrace you and in your person the whole province of France, and particularly the kind Father Socius.

Rev. Vest. humilimus in Ch.

JOSEPH PHILIP DELVALLE,[5] S. J.

COIMBRA, March 10, 1832.

[5] Name of Father Joseph P. Delvaux in a Portuguese dress.

When Very Rev. Father Roothaan heard of the glorious things recorded in the former pages, he said: "Hosannah" to-day; to-morrow: "crucifige, crucifige." And so it was.

(Extracts from a letter of Father Delvaux.)

Paris, July 2, 1834. M. Bazin has communicated to me a copy of two letters received from his son, Dear Father Ives, of which the following is a synopsis.

The first begins at Coimbra, Apr. 6. The father says, that he was at the last extremity from sickness contracted in a military hospital. He was administered and given up by physicians.

He continues at Moginho, Apr. 10. The place is at ten leagues from Coimbra, where he is now with another father in delicate health, whose name is not given. He speaks afterwards of the death of Father Firmin Trancart, whom the malady struck down, while in the pulpit of the college chapel. I recommend him to the prayers of your community. I had left him very feeble, when I left Coimbra; but he had lost nothing of his zeal. I cannot forbear quoting one trait of this good father, which edified me very much. When, last year, the city was threatened with cholera, he was the first to offer himself for the care of the victims. In his state of health, this was really to condemn himself to death. The Lord has heard him, but only after a year of suffering and hard work. God knows how much they all are suffering. A soldier from Amiens, belonging to the army of Don Miguel, has just arrived and reports that the fathers lived very poorly, but were always cheerful. I have no doubt but that they are obliged to beg.

The same letter speaks of the death of three Carmelite fathers and of six who attended the same hospital, where all the soldiers were carried off by the disease. It also mentions the deportation to Angola of some 200 priests and religious, the very flower of the secular and regular clergy of Lisbon. "None of our fathers," he adds, "have been comprised in this first expedition. What would console us, would be that souls in Congo and elsewhere are well worth the sacrifice of some days of trouble in these stormy times."

His last date is Apr. 22: "Events"—he says—"hasten onward; the 'dénouement' of this tragedy must soon come. The blows here is absolute. "The confidence of the fathers in the Sacred Heart is inalterable. The letter closes with farewell to his family, whom he expects to meet in Heaven, and the announcement of the approach of Don Pedro's army."

Second Letter.—Coimbra, May 28. He is in good health and nothing remains of the sickness, but the sweet consolation of having offered his life for God and the poor. The moderation of the new government had given some hope; both opposing parties petitioned at Lisbon to preserve the Society; the people seemed even more affectionate towards the fathers. But the final decree has arrived: all is finished. On the 30th, early in the morning, they are to leave for the capital under an escort that answers for them. "May God be praised forever, if he has found us worthy to suffer something for his name! Be he praised a thousand times!" Then he compares the triumphal entry into Coimbra with the ignominy which will accompany their departure. He relates the touching scene of a disconsolate woman, who, throwing herself on the dead body of her husband, whom he had just prepared for death, exclaimed: "Poor Anthony, at least God has spared thee the grief of seeing the fathers go away!" He afterwards compares their prospective voyage to Lisbon to the train of condemned prisoners, as he has seen them transported under guard from Dinan, his home, to Brest, which gives us to understand that they will be in chains or, at least, be led away as prisoners.

On the 29th he adds: "A magistrate has at last come to intimate to us that we are arrested. We are accused especially of having, with criminal audacity, propagated ignorance and fanaticism. Great threats, if we tried to escape; condemnation to exile from Portugal." It is question of sending them to Lisbon by sea. The police are searching the college in every direction, confiscating what little they have. His last words are: "Vive Dieu et la Providence!"

This letter left Coimbra after the departure of the proscribed fathers. It is accompanied by another letter of a friend who informs the relatives of Father Ives of the sad circumstances that followed. The name of the gentleman is Adrian Pereira Torjan de Sampaio, to whom, I think the father had given lessons of French. He says:

"The Jesuit fathers left Coimbra yesterday (30th) in good health. The officer who accompanies them seems to be an honorable man: he gave us his word of honor that he would treat them with all the respect which justice and charity demanded; that he would protect them to the best of his power against insults and violence; that he would manage to enter the capital at such an hour, as would appear best suited to avoid demonstrations. We saw with pleasure, at the time of the departure that he had his men marching behind, as if commissioned rather to protect travellers, than to escort prisoners. Up to that moment, however, the position of the

fathers had been one of utmost bitterness. The little packages which they had been allowed to carry with them and which contained only a few books and their writings, was taken from them at the last moment. They humbly prostrated themselves, gave them up and went away.

"I must tell you that the whole City of Coimbra, liberals, royalists, rich, poor, all who have known the religious of the Society deplore their misfortune and regret their loss. They have been since their arrival a living lesson of the most tender charity to the children, the poor, the plague-stricken, the prisoners. They preached only the pure teachings of the gospel, meekness, union of hearts, and the extinction of political animosity. They carried assistance and words of consolation to the proscribed prisoner and, after his death, carried him on their own shoulders to the grave and hastened to rescue his family from impending ruin. It is these families that now loudly proclaim their merits. In spite of the soldiers that surrounded the college, the church was filled with people of all classes, who came in crowds and with hearts filled with grief, to bid them farewell and give them a last mark of their affection and gratitude. There was nothing but tears in the eyes of the great and the humble, the rich and the poor, the old and the young, more particularly of the poor children now left orphans."

Lisbon had been occupied by the army of Don Pedro July 24, 1833. His government at first protected the Jesuits and endeavored to attach them to their party. Meanwhile the cholera broke out and the fathers, by their devotedness, made themselves popular everywhere. Don Pedro himself, perhaps, was not adverse to the Society, but his adherents were generally imbued with irreligious ideas, as well as anti-monarchical, and his army composed of the worst elements revolutionary Europe could marshal at the time. The decree of expulsion is of May 24, 1834. The progress of the fathers, after leaving Coimbra, was consoling enough, as they were everywhere received with mournful admiration by the people. But upon approaching Lisbon, they met with the counter-demonstrations of the mob, purposely aroused against them. Afterwards, worthy successors of Pombal's martyrs, they were imprisoned in the sadly famous castle of St. Julian, where they probably would have been left as hostages, if Baron Mortier, the ambassador of Louis Philip, and Guizot, had not emphatically claimed them as French citizens.

THE RATIO STUDIORUM AND THE AMERICAN COLLEGE.[1]

(*Second Paper.*)

Rev. Dear Father,
P. C.

Having read (Woodstock Letters, Nov. 1897) Father Heiermann's interesting and instructive article on "The Ratio Studiorum and the American College," I wish to add a few words on two subjects which he has touched upon and which seem to be very important for us in our competition with other colleges. The first of these points has reference to the requirements for entering our lower classes.

Whether or not the day is far distant when many or all of our colleges will be forced to affiliate with state institutions, or to come under state control, this much is certainly true, that the work which we are doing is being more and more closely scrutinized, and compared with that done by high schools and colleges; and we must be prepared to show that our "Academic Department" is not inferior to the high school course and our "Collegiate Department" is up to the standard of the college proper. We are told that the average age of boys entering the high school is fourteen years. Certainly it is not below that age. Now we admit students much younger. Nearly any boy who has finished the sixth grade of a good parochial or public school can pass the examination for third academic class. It thus happens that in some of our colleges there are scores of boys who have not reached their twelfth year, many are but ten years old, while in a few instances youthful collegians have celebrated their ninth birthday after having been for months active members of a third academic class. How can these small boys compete with high school students who are their seniors by four or five years? Here is a difficulty which we are forced to meet, and it seems there is but one way of meeting it—namely, to admit no boy into one of our colleges who has not attained a certain age, say, the age of twelve. Age, of course, should not be the only requisite; but there is nothing absurd in making it a necessary condition, for has not experience taught us that boys who enter

[1] This article has been examined by Father Heiermann and has met with his entire approval.—*Ed. W. L.*

our college prematurely but seldom persevere, and that if they do remain to graduate they are never an honor to their "Alma Mater." Yet many of our colleges have learned little by such experience, for our lower classes are still crowded with small boys. A stranger on entering the third academic classroom would not be surprised if told that it was the sixth grade of a public school. Some of our colleges, which twenty years ago stood the proud rivals of local colleges and universities, have lost their old prestige on account of this predominance of small boys. Larger boys have told us repeatedly that they would be only too willing to attend our classes were it not that they were ashamed to be seen in the company of so many "kids."

We must confess that in the past there were reasons for admitting so many small boys into our colleges. For the parochial schools did not do the work of preparing them for us, and if we did not take them they would be sent to public schools; or the little fellow, as small as he was, added one more name to the list of students, while his tuition helped to fill the empty treasury of the procurator. But our parochial schools have developed wonderfully. A few of them send us boys at the age of thirteen or fourteen,—boys who have finished their arithmetic, and who with private lessons in Latin can easily make second academic (Secundus Gradus Gram. Infer.). Again, if we receive these boys before they have finished at the parochial school we alienate the secular clergy.

Do not these considerations seem to call for a standard of age as well as of knowledge as a necessary requirement for admission into our colleges? In the flourishing days of the old Society, boys were received at a very tender age; Calderon in Spain and Corneille in France entered our colleges at the age of nine. But then there was not so exact a line of demarcation between the primary and secondary, and between the secondary and the college courses. Even in this country fifty years ago these lines were not so exactly drawn. The historian, Bancroft, graduated from Harvard at the age of 17; at present very few enter Harvard below that age. If we admit boys into our academic classes at the age of ten or eleven, and promote them to the collegiate department at the age of thirteen or fourteen, their minds are not mature enough to cope successfully with the students of other colleges. The age of twelve, therefore, should be the very youngest for students entering our colleges; even then they will be far younger than the average boy in corresponding classes of high schools and universi-

ties, but with our more thorough work we shall be able to make up for this deficiency in years.

Another method of raising the standard of our academic classes will be to drop from our catalogues, reading, spelling, and geography, for they are now considered as belonging to the public school. We do not wish to entirely exclude these branches; for to some extent they must be repeated during the whole of the college course.

Could not reading be taught satisfactorily if each professor made use of choice selections from both prose and verse? Books from the boy's library or the cheap Alden editions could be used for this purpose; paragraphs could be assigned to different boys who could prepare their portion during study time at college, or a longer selection to a single boy for home work. Fabiola is but one of many books which could be used for this purpose. When sufficient interest has been aroused in one author the professor can press on to another and leave the boys to finish the first in their private reading. This plan is not an impractical one. It has been tried with the most satisfactory results; it has also this double advantage that it places a number of good books into the hands of our younger students and has something new for each lesson; whereas with the reader there is nothing new and consequently nothing interesting, for the boys generally hurry over the entire book the first week, and after that care nothing for it.

Spelling can be taught in connection with composition. We do not perhaps make enough of the "Exercitationes" (Com. Reg., 23, 24) so strongly recommended by the Ratio, where the students write exercises and correct them in class under the direction of the professor. If this were applied to English composition, if the boy were taught how to revise his work, to look in a dictionary for every word about which he doubted;—he would then learn spelling in a practical way, in a way that would be more beneficial for him than if he learned the orthography of columns of words in a child's primer. Besides what do parents think of our course when Johnny's reader and speller are the same text books which his little sister Mary uses in the sixth or seventh grade of the parochial school?

When boys come to us from public or parochial schools if there is any book which they have studied well it is geography. Yet we make them repeat it for one or two years: we give them difficult examinations which lower the general average of the students, so that a boy may fail to attain the number of notes required to make his class because he cannot answer such questions as: What are Bos-

ton and Chicago noted for? How many rivers in New York have railroads along them? or because he cannot tell how many kinds of grass grow in the pampas of South America. Whether or not whole columns and pages of such questions are useful for exciting the interest or exercising the ingenuity of children, it is not our intention to discuss here; but we certainly do not need such methods for our students, for we have other and more approved means of training their minds. As for the encyclopedia knowledge contained in our more recent text-books on geography (Frye's for instance), much of it can be given to the boys in pleasant talks, in compositions, in judicious selections from such books as "The Geographical Reader," or Appleton's "Natural History Series." If we wish to repeat geography in the lower classes, this can be done by means of wall maps in connection with history. If it is not a repetition but fundamental ideas which a boy needs, let him be sent back to the parochial school, where he can learn his geography, his reading and his spelling.

Another difficulty which we meet with in our competition with other colleges arises from the fact that they require of their students the reading or translation of whole pages of the classics for a single lesson, whereas our Ratio calls for the thorough study of but a few lines. How are we, then, to keep to our system and at the same time to go over the amount of matter seen in other colleges? In the first place does the Ratio demand, I do not say allow, more than these few lines? To answer this question let us examine the rules for the prælectio, and then see how these rules were understood and applied in one of the most flourishing colleges of the old Society.

The following is a list of authors contained in the Ratio (1832 ed.).

Class	Latin Authors	Greek Authors
Rhet.	Cicero. (R. 1.)	Demosth., Plato, Thucydides, Homer, Hesiod, Pindar, et alii hujusmodi — Nazianzen, Basil, Chrysostom (R. 13.).
Human.	Cicero, Cæsar, Sallust, Curtius, Virgil, Horace, et alia poemata (R. 1.).	Isocrates, Chrysostom, Basil, Plato, Plutarch, Homer, Phocylides, Theogines, Nazianzen, Synesius, et horum similes (R. 9.).

Class	Latin Authors	Greek Authors
Gram. Suprem.	Cicero, Sallust, Curtius, Livy, Ovid, Catullus, Tibullus, Propertius, Virgil (R. 1.).	Chrysostom, Xenophon, et horum similes. Aliqua etiam ex mythologia (R. 1.).
Gram. Med.	Cicero, Cæsar, Ovid (R. 1.).	Æsop, Cebes, Lucian (R. 1.).
Gram. Inf.	Cicero, Nepos, Phædrus (R. 1.).	

Interpreting the phrases "alia poemata, et horum similes," etc., Juvencius has added twenty-two other authors to this list (De Ratione Docendi, c. 2, art. 7—Woodstock Letters Vol. 24, p. 208.).

The fact that the prælectio is to be made almost exclusively from Cicero and that so many other authors are recommended shows conclusively that the Ratio expects us to cover a much broader field than that embraced within the few lines of the daily prælectio. At the rate of ten lines a day, omitting the time given to repetitions, it would require fourteen months to translate the "Pro Milone;" so that to finish even the single speech of Cicero within a year many parts of the oration must be run over more or less rapidly. At this rate of ten lines a day, it would require more than five years to translate the Æneid, and twelve years to translate the Iliad, or two years longer than the siege of Troy lasted. The Ratio cannot, therefore, wish to bind the student and professor down to these few lines.

What is the object of this thorough prelectio which the Ratio demands? Is it not that the student may learn from a master how to study and read the classics? how to do this work thoroughly, with the greatest possible fruit, with the least expenditure of time and labor? But it supposes that the student gradually learns to do the work for himself. This is evident from the rules of the prælectio for the different classes. Beginning with the grammar classes, the rules for the prælectio of the "Infima" and "Media" are the same, except that the former has the clausa: quæ (prælectio) brevis esse debit. Here the professor does all the work for the boys; he reads, analyzes, parses, translates, while the students must be attentive listeners and must be prepared to repeat what he has said. In the "Suprema" the professor is not called upon to read the text for his class, he parses but a few of the more difficult words, explains only the more intricate clauses, and gives more time to the "eruditio," to the thought and beauty of laguage. Finally

the prælectio for the two higher classes (Human. Rhetor.) consists in a study of literature, a comparison between the ancient classics and the vernacular, an explanation of the figures of speech, an imitation of the author, etc. (Human. rule 5.). Not a word is said about parsing or analizing, for the student is supposed by this time to have mastered his grammar, and to have a thorough and practical knowledge of the construction of a sentence. He is therefore, led on by slow but progressive stages until he can not only translate, but read and enjoy the beauties of the ancient classics. Cicero is to be his model, but the list given above shows the wide latitude which the Ratio leaves in regard to other authors; not that all of these authors or even parts of them are to be seen by every student, not that he is to read and study at will, but only under the direction of his professor who makes such selections as may be suitable for a whole class or for an individual member, and gives such assistance as may be needful. Much of this work of studying the classics is to be done in the classroom, while some is to be left to private study (Reg. Rhet. 14).

Let us see how these rules of the prælectio were interpreted and applied in one of the most flourishing colleges of the old Society, that of Henry IV. There, certainly, the thorough study of a limited number of lines was not considered sufficient to make a student a classical scholar.

In Father Rochemonteix's history of this college we read (Vol. iv. p. 165):

"Les élèves les plus remarquables de chaque classe s'offraient à expliquer sur le thèâtre, en présence de leurs camardes et de leurs parents, un auteur classique en entier ou des parties notables d'auteurs grecs et latins. Interprétations du texte, remarques litteraires, philosophiques, historiques et geographiques, tout alors étoit l'objet d'une question et d'une réponse: et pour empêcher la séance de dégénérer en monotonie, on entre coupait de discours latins et de pœsies l'explication des auteurs. Dans les dernières années du collège, cette séance eut tourjours lien à la fin de l'année, in solemnibus affixorum ludis: elle durait deux jours, et une seule classe en faisait les frais."

In the appendix (Vol. iv. p. 388–403) two programs of these public "séances" are given, with the names of the students and the amount of matter in which each one was prepared to be examined. Only the members of the poetry class (Human.) participated in the above named exercises, thirty-two in the first and forty-one in the second. They

lasted a day and a half, and were followed by the yearly distribution of prizes (solemnis præmiorum distributio). We cite here only the first part of each of these programs as the two remaining are but repetitions of the first.

IN SOLEMNIBUS AFFIXORUM LUDIS
VARIOS AUCTORES EXPLICABUNT
SELECTI HUMANISTÆ.

Die Veneris 9 Julii, hora tertia serotina.

B. de Crew	Æneid, lib. 1. 2. 6. 8; Hor. Od. lib. 1. 2. 3; Sall. Bell. Catil.; Isoc. ad Nico.
A. de Vivier	Hor. lib. 1; Æneid, lib. 8.
J. de la Noirage	Æneid, lib. 2. 3; Sall. Bell. Catil.
M. Fontenais	Æneid, lib. 1. 2. 8; Hor. Od. lib. 1. 2. 3. 4; memor. Sall. Bell. Catil.; Isoc. ad Nic.
L. La Chesnaye	Isoc. ad Nic.; Georg. lib. 1. 2. 3. 4; Hor. Od. 1. 2. 3; Æneid, lib. 2; Cic. pro lege Manil.
F. de Lavau	Hor. Od. lib. 1. 2. 3; Æneid, lib. 1. 2. 7. 8; Sall. Bell. Catil.
I. La Roche	Æneid, 1. 2. 3. 5. 6. 7. 8; Hor. Od. 1. 2; Sall. Bell. Catil.; Isoc. ad Nic.; Cic. pro lege Manil.
S. Lepine	Æneid, 1. 2. 3. 5. 8; Georg. lib. 4.
F. Derbonillè	Æneid, lib. 1. 2. 5. 6. 7. 8; Hor. 1. 2; 2. memor.; Cic. pro lege Manilia.

IN SOLEMNIBUS AFFIXORUM LUDIS
SELECTI HUMANISTÆ
COLLEGII HENRICÆI FLAXIENSIS SOCIETATIS JESU
VARIOS AUCTORES EXPLICARE CONABUNTUR.

J. Papin	Virgil, Æneid, lib. 5. 6. 7; Cic. pro Archia poeta, pro M. Marc. pro Ligario, pro Rege Dejotaro; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1; Demosth. de Corona.
R. Germand	Virg. Æneid, lib. 5. 6. 7; Cic. pro Archia poeta, pro M. Marcello, pro Ligaria, pro R. Dejot.; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1. memor.; Demos. de corona.

J. Mahuet	Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet., pro Marco Marc. pro Lig. pro R. Dejot; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1. memor.; Demosth. de Corona.
L. de Chambre	Virg. Æneid, lib. 5. 6; Cic. pro Arc. poet. pro M. Marc, pro Lig.; Ces. Com. lib. 1. 2; Hor. Od. lib. 1.
J. Abelard	Virg. Æneid, lib. 6; Cic. pro R. Dejot.; Hor. Od. lib. 1
J. Marquis	Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet., pro M. Marc., pro Lig., pro R. Dejot., Hor. Od. lib. 1.
Ægid de la Bernardière.	Virg. Æneid, lib. 6; Cic. pro Lig. pro Rege Dejotaro.
A. Bonneau	Virg. Æneid, lib. 6; Cic. pro Lig. pro Rege Dejotaro.
L. Bollen	Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet. pro Lig. pro R. Dejot.; Ces. Comm. lib. 1. 2. 3. 4.
A. de Beaudraps	Virg. Æneid, lib. 5. 6. 7; Cic. pro Arch. poet. pro M. Marc. pro Lig. pro Rege Dejot.; Ces. Comm. lib. 1. 2. 3. 4; Hor. Od. lib. 1.
P. Martel	Virg. Æneid, lib. 7.
P. Buteau	Virg. Æneid, lib. 6; Cic. pro Lig. pro Dejot.; Ces. Com. lib. 1. 2;
L. de Bruc	Horat. Od. lib. 1.
	Virg. Æneid, lib. 6; Cic. pro Lig.; Ces. Comm. lib. 2.
C. Lannux	Virg. Æneid, lib. 6. 7; Cic. pro Arch. poet.

Die Veneris 11 Julii, hora 3a pomeridiana (1760).

Such a program would have been a remarkable one even in the days when Latin was the language of the courts of Europe. But it must appear to us still more remarkable when we consider that it bears the date 1760. This was more than a hundred years after the introduction of Lancelot's pernicious system, and fully fifty years after the expulsion of the Latin grammar from the classroom. The acquirement of the ancient classics was no longer a fashion, while the multiplication of studies had already begun to cramp the workings of the Ratio. It was at a time, too, when the French language had reached a high degree of perfection, so that the vernacular required as much attention as it does in our day. In fact the professor labored under many of the difficulties against which we must contend at present.

Yet, see what was accomplished in the study of the classics. The amount of matter given in these programs must be estimated not by lines but by pages. What a variety too, in the selections,—history and oratory, epic, and lyric and pastoral poetry. In many instances a whole speech of Cicero or Demosthenes or an entire book of the odes of Horace is committed to memory. Most probably other authors and other extracts were studied in class, only those being chosen for the public exercises which were better known and more interesting. The students must have been able not only to translate, but to parse and analyze, to explain the figures of speech, to give the "eruditio" connected with the text, etc.

The constant repetition of the same authors and the same selections leads us to infer that the matter was seen by the whole class. True it is that not every member of the class took part in these public exercises, for this, no doubt, would have prolonged the program unduly. Again, many a student may know his matter thoroughly and yet not be willing to mount a stage and be cross-questioned before an audience; even the best in a class may shrink from such an ordeal.

Perhaps the plan of the Ratio has never been carried out more thoroughly than it was at the college of Henry IV. during the 17th and 18th centuries; this more than the royal favor which it enjoyed won for it so great a reputation, and made it a rival of the Paris University. Here, too, some of the best commentators on the Ratio, Father Juvencius among the number, taught and wrote. When, therefore, we see the students of this college studying hundreds of pages of the classics in one year, we must grant that such a method comes within the scope of the Ratio.

If at present we cannot see this amount of matter it must be attributed not to the Ratio, but to the fact that so many extra branches have been introduced into the college curriculum. Our adversaries labor under the same disadvantage that we do. Nor can the objection be raised that the prælectio, the theme, the memory lesson, and the time given to speaking Latin prevent us from reading the classics as is done in other colleges. Instead of being a hindrance they should be the very means by which we can surpass others. For our students having once acquired a vocabulary, a readiness, a familiarity with the language which can only be acquired by writing and speaking it, will be better prepared for the real work of studying the ancient classics.

—K. M. T.

FATHER PETER J. VERHÆGEN, S. J.

AN HISTORICAL SKETCH.

By Father Walter H. Hill, S. J.

Father Verhægen's name has never been made conspicuous in any historical sketch of the Missouri Province of our Society. This failure to give him the prominent place he really occupied, comes, no doubt, from accidental circumstances. He himself never spoke of the works he performed when in office. Yet, while it was Father Van Quickenborne that founded the Mission of Missouri, under the authority of Father Charles Neale, Superior of Maryland, and it was Father De Smet who gave the vice-province so much external glory by his missions among the Indians of the Rocky Mountains and Oregon, it was Father Verhægen who mainly built up the Province of Missouri, as the principal facts of his life will suffice to show. This does not, by any means, detract from the merit and the praise due to the great improvements added to the superstructure, by his successors in office. It is proposed, in this article, to give a brief account of his life as the representative Jesuit of the Missouri Mission and Vice-Province.

Father Peter J. Verhægen was born at the village of Haeght, in North Brabant, Belgium, June 21, 1800. When the holy missionary, Rev. Charles Nerinckx, went to Belgium in 1820 to collect means for his numerous missions in the then new diocese of Bardstown, Kentucky, seven young Flemings resolved to accompany him on his return with a view of joining the Society in Maryland, having also, as a special aim, the devoting of their lives to the Indian Missions. Father Verhægen was at that time studying his theology in the seminary of Mechlin; the others were also in the seminary, but were less advanced in their studies. They, with a few other young men for the diocese of Baltimore, joined Father Nerinckx on his return trip to the United States, which took place in 1821. They left Texal, an island off the coast of North Holland, August 15, 1821, and their departure was made clandestinely, in order to escape arrest for evading military service. They reached Philadelphia, September 23, 1821. The names of these

seven young men were, Peter J. Verhægen, Judocus F. Van Assche, John A. Elet, Peter J. De Smet, Felix Verreydt, John B. Smedts, and John D. Maillet: the last named one abandoned the Society at Florissant, in 1823, before the end of his novitiate. They left Philadelphia for Georgetown, D. C., the following day, and Oct. 6, 1821, they were received as novices at White Marsh, Prince George's Co., Md.

Rev. Father Charles Van Quickenborne was sent by Father Charles Neale, Superior of the Society in Maryland to found a mission in Missouri, and he was accompanied by these seven Belgian novices, together with Father Peter Timmermans as Socius, and three lay brothers, Brother Peter De Meyer, Brother Henry Reiselmans, and Brother John Strahan, all three Belgians. Owing to the poverty of White Marsh, and the number of the novices, which then exceeded twenty, Father Neale had been deliberating about moving the novitiate to St. Thomas' Manor, in Charles County, causing some few of the novices to fear that they were to be sent home to their parents. But this suspicion was dispelled by Mr. Van Assche, and other more prudent ones, who had ascertained the real facts. Fortunately the request of Bishop Dubourg, at the suggestion, it is said, of John Calhoun then secretary of war, for members of the Society to be sent to Missouri, relieved Father Neale of his embarrassment. Father Van Quickenborne and his companions started from White Marsh on their journey to Missouri April 14, 1823, and they reached the banks of the Mississippi River, opposite St. Louis, May 30, at 1.30 P. M.

The travellers, within a few days, reached the novitiate seventeen miles northwest of St. Louis, and the community was organized in a pioneer cabin on the farm of 250 acres given to the Society by Bishop Dubourg, and situated rather more than a mile from the banks of the Missouri River. Father Verhægen having nearly completed his studies at the seminary of Mechlin, could give important aid to his less advanced companions, in their philosophy and theology. Father Van Quickenborne, and two years later, Father Detheux was sent from Maryland to Missouri, both taught the scholastics.

After their elevation to the priesthood, Father Verhægen was stationed for a time in St. Charles, but often visiting St. Louis and other localities on priestly duties. He was met at St. Charles in 1826 by the Duke of Saxe Weimar, who said in the diary of his travels that there was only a wooden church at St. Charles. Father Verhægen seems to have had a principal share in building the substantial stone church at that place, which was completed in 1827. In

1826 Bishop Dubourg went to France, and then, by direction of the Sovereign Pontiff, he resigned the See of New Orleans to which St. Louis was attached, and was given a diocese in France. In 1827 St. Louis was made a See, and Bishop Rosati, Bishop Dubourg's coadjutor was transferred to St. Louis. With Bishop Rosati's advice our fathers began a college building, in 1828, on property donated to Bishop Dubourg by Jeremiah Conners, and made over to the Society by the holy Bishop. The college was opened for students Nov. 2, 1829, and Father Verhægen was appointed its president. He remained president of the college till 1836, when he was made Superior of the Missouri Mission. The mission had been detached from Maryland by the General in 1831.

In 1832 Father Verhægen obtained, by a special act of the Missouri legislature, a charter for the college under the title of the "St. Louis University," with all the rights and prerogatives of a university. Under his administration, continuing for seven years, the university steadily advanced in prosperity, reaching a high rank among institutions of learning, which it subsequently retained. It was he chiefly that originally planned the college, that prescribed and directed its system of studies; and he was the mainspring of all its important works and movements, leaving his impress on the institution, which was long afterwards plainly discernible.

Father Verhægen remained Rector of the St. Louis University, as before said, till 1836, when he was appointed Superior of the Society in the Missouri Mission. On December 24, 1839, Father General Roothaan signed the decree elevating the Missouri Mission to the dignity of Vice-Province, and naming Father Verhægen Vice-Provincial; but in those days of slow sailing vessels this decree reached America only in time for him to be actually installed as vice-provincial on March 9, 1840.

The facts may now be adduced to show conclusively that nearly all the most important works undertaken by our Society in the West when it was a mission and a vice-province, which contributed so largely to build up the province, were planned and made effective under Father Verhægen's directive control. In 1836, under his authority, the Kickapoo Indian Mission near Fort Leavenworth was established. In 1838, the Pottowattomie Mission at Council Bluffs was founded. In January 1839, he sent fathers to take charge of the still more promising Pottowattomie Mission on Sugar Creek, beyond the western border of Missouri, made over to our Society by their devoted chaplain, Father Petit, a pious secular priest who had accompanied the tribe in their

removal by the government from Michigan: this good priest died at the St. Louis University, in January 1839, shortly after making over this charge to the Society. Apr. 5, 1840, Father Verhægen started Father De Smet on the first of those Rocky Mountain and Oregon Indian Missions, which have made Father De Smet's name historical. In 1838 Father Verhægen sent officers with a corps of professors to take charge of St. Charles College, Grand Coteau, Louisiana, the Lyons fathers being then unable, owing to paucity of members, to conduct that institution. This arrangement continued from 1838 till 1848, when our southern brethren became able to dispense with this outside assistance, and they have made of it a very important and prosperous college. In 1840 Father Verhægen perfected an arrangement with Bishop Purcell, for our fathers to accept from him St. Xavier College, Cincinnati, which has grown to be a centre from which so much good, so much strength, has come to the Province of Missouri.

It will not be amiss here to state that one Whitman, a Presbyterian missionary to Oregon in the first half of the present century, is reputed to have made some false statements regarding the Flathead Mission, which have been controverted and are likely again to cause disputation. Whitman is mentioned as asserting that a delegation from the Flathead Indians came to St. Louis in quest of a Christian missionary in the year 1831, which is true; but the priests called on failed to satisfy the Indian's religious difficulties, and it was for that reason Whitman went on his Rocky Mountain and Oregon mission. But, as a fact, the records show that there were three Flathead delegations which reached St. Louis on that errand; and also that the Flathead Indians have had no missionaries among them except Jesuit fathers, the first one to visit them being Father De Smet, in 1840, sent to them by Father Verhægen.

The actual facts are stated most reliably in a report drawn up by Father Verhægen and signed by him May 3, 1840, when he was both administrator of the St. Louis diocese, and vice-provincial of the western Jesuits; this report gave an account of the Indian Missions then in charge of our fathers of Missouri, and it was presented to the council of Baltimore which was convened that year, 1840. In that report Father Verhægen says, "During the administration of the Right Rev. Doctor Dubourg, a deputy from the Flathead Indians arrived in St. Louis for the purpose of procuring a priest. The deputy died shortly after his arrival at this place." The year of this deputy's arrival in St. Louis, and death was 1831. The following certified copy

of the record of this Flathead Indian's baptism and death kept in the archives of the St. Louis Cathedral, removes all grounds for doubting the fact: "Extractum ex Libro mortuorum apud Ecclesiam Cathedralem in Civitate S. Ludovici Mo."

"Le trente et un d'Octobre mil huit cent trente et un: Je, soussigne, ai inhumé dans le Cimetière de cette paroisse le corps de Keepéellelé ou Pipe Bard du ne (Nez) Percé de la tribu des Choponeck nation appellée tête plate agé d'environ quarante quatre ans administré du St. Baptême venant de la rivière Columbia au dela des Rocky Mountains."

Edm. Saulnier, ptr.

Testor hoc Extractum, a me factum,
Henricus Van der Sanden,
Cancellarius S. Ludovici.

Father Verhægen's "report" says also, "In 1835 a second deputation, of a father and his two sons, reached the St. Louis University, to obtain two priests of the Society." But at that time no priests could be sent. Father De Smet says, in his "Indian sketches," published at Philadelphia in 1843, that this party of delegates from the Flathead tribe were Christian Iroquois. The two sons of this Indian who came in 1835 were baptized in St. Louis, and the following is a copy of their baptismal record from the baptismal register then kept in the St. Louis University: "1835, 2 Dec., Carolus et Franciscus Xaverius filii legitimi Ignatii Partui Indiani ex tribu vulgo *Flatheads* solemniter baptizati fuerunt." This record, like others in the same register, has no name signed to it. Father Verhægen says of the third and last delegation from the Flathead Indians who came to St. Louis for priests: "In the month of October, 1839, a third deputation, of two Indians, arrived at the university, having the same object in view." It was in consequence of this third call for a priest that Father Verhægen deputed Father De Smet to start to the Flathead tribe of Indians in the Rocky Mountains, which he did April 5, 1840, going in company with members of the "American Fur Company" who were then to ascend the Missouri River. These facts are detailed minutely and with strict fidelity to the records, because, as before said, they have been controverted, and they have been inaccurately stated also by some Catholic writers.

On April 25, 1840, Bishop Rosati departed for Baltimore to attend the Council of Bishops to meet there in the following month of May; and immediately after the adjournment of the council he went to Rome. On leaving St. Louis he appointed Father Verhægen administrator of his

diocese during his absence. The bishop did not return to the United States till late in November 1841, and on the 30th of that month Father Peter Richard Kenrick was consecrated in Philadelphia Coadjutor Bishop of St. Louis. Hence, Father Verhægen was administrator of St. Louis from the spring of 1840 till late in the autumn of 1841. He ordinarily spent a portion of his time at the episcopal residence, Walnut Street, St. Louis, engaged in his official duties as administrator of the diocese, though, at the same time, he was eminently efficient, as Vice-Provincial of Missouri. In both these offices he is reputed to have given the fullest satisfaction to all classes of persons.

In 1841 he engaged the Ladies of the Sacred Heart to take charge of the girls of the Pottowattomie Indian Mission, on Sugar Creek, Indian Territory; these zealous and devoted ladies accompanied the tribe when it was removed in 1848, to the present St. Mary's, Kansas, where for many years they co-operated with the missionaries, with complete self-sacrifice, in christianizing and elevating these aboriginal savages to the knowledge and practice of our Lord's holy teachings.

In 1842 Father Verhægen finally accomplished a project which he had long sought to realize; namely, the annexing to the St. Louis University a medical department with its faculty under the university charter. The medical college prospered, helped largely by the personal influence of the late eminent Dr. Moses Linton, and all things were mutually satisfactory, till the "Know Nothing" troubles of 1854–'55 caused the medical faculty to procure a separate charter, and to select a distinct locality, thus entirely severing their connection with the St. Louis University.

Father Verhægen was a ready and fluent speaker, and his language was pure and elegant, though the English was not his vernacular tongue. An incident will illustrate the happy effects sometimes produced by his extemporaneous orations to miscellaneous audiences, and such audiences were frequently addressed by him. On a steamboat going up the Missouri River from St. Louis to Fort Leavenworth in 1842, he had among his fellow travellers a number of army officers from the Fort, and the 4th of July came during the trip. These military gentlemen sent the commander of the boat, Captain Joseph La Barge, to request Father Verhægen to give them a speech appropriate to the occasion. He promptly consented to do so, and he began his fourth of July oration a few minutes afterwards to a numerous crowd of passengers assembled in the main cabin of the boat. His discourse was a felicitous combination of

religion and patriotism, eloquently expressed and gracefully delivered; and one of the officers, Major Henry Turner, who subsequently became a Catholic, told me more than once, that this striking and brilliant oration put into his mind the first thoughts that inclined him towards the Church. He lived to an advanced age, a model Catholic, as well as a prominent and influential citizen. He died in Dec. 1881. Father Verhægen, who was then on his way, it appears, to the Sugar Creek Mission, was compelled to proceed with these military gentlemen to Fort Leavenworth, whence, after spending agreeably and profitably some days with them, he was conveyed in a government ambulance to the Sugar Creek Mission.

Father Verhægen was president of the St. Louis University from 1829 to 1836; he was then appointed superior of the Society in Missouri, holding this position till the autumn of 1843, when he was succeeded in the office of vice-provincial by Father Van de Velde. He was then made superior of the residence at St. Charles, Mo.; January 4, 1845, he was installed Provincial of Maryland, filling this position till he was succeeded by Father Ignatius Brocard, January 26, 1848, when he returned to Missouri.

In July 1848 Father John A. Elet, Vice-Provincial of Missouri, yielding to the repeated solicitations of the venerable and holy Bishop Flaget, of Louisville, assumed charge of St. Joseph's College, Bardstown, Kentucky, just two years after our fathers from the Province of France had abandoned St. Mary's College, near Lebanon, Kentucky, to the extreme sorrow of the aged and saintly prelate. Father Verhægen was made the first president of St. Joseph's College, holding this position till 1851, when loss of health and strength forced him to beg for relief from the burdens of office. His ability and experience made his administration of this new undertaking very successful, his pleasing manners, captivating address, and happy conversational powers, at the same time rendering him a favorite both with students and the general public. In 1851 he was again appointed superior of the retired and agreeable residence of St. Charles, Missouri. He remained in St. Charles till 1857, when he felt able to occupy the chair of theology in the scholasticate at the St. Louis University. During the session 1857–'58, he also gave the Sunday evening lectures in St. Xavier's Church attached to the university. His extensive and varied reading enabled him to render his lectures, whether in the scholasticate or to the mixed audiences in the public church, both exceedingly pleasing and instruc-

tive to his hearers, having the power also to give interest even to topics of a dry or less agreeable nature, when the treatment of them came within the range of his subjects.

In 1858 the scholasticate was transferred to "College Hill," beyond the northern limits of St. Louis, and Father Verhægen again went to reside at St. Charles; here he spent the remaining years of his life, and here he died July 21, 1868, on just beginning the 69th year of his age. Many of his writings are said to have been burned by one who regarded them as waste paper which, like the barren fig tree, were merely an encumbrance to the place occupied by them. The Verhægen who was so prominent in Belgium, and the leader of the Belgian Chambre, during the preceding generation, was the brother of Father Verhægen.

The foregoing detail of facts, it is believed, shows not only that Father Verhægen was pre-eminent among the pioneers of this Province of Missouri, but also that, as said in the beginning of this sketch, it was mainly he that built up the province to what it had become at the end of his eventful life.

Father Verhægen was of an imposing figure, six feet tall, weighing at one period of his life, three hundred pounds; but his heart was proportionally large. His generosity and liberality knew no bounds, except to himself; while exceedingly indulgent to others, he was rigorously exact with himself. He was a man of prayer, of deep and earnest piety, of genuine humility, never referring to the important deeds of his life or the great works he had accomplished, and he was an exact observer of our rules withal. He was a "cheerful giver," was pleasant and very attractive in conversation, quickly becoming the centre in whatever collection of persons he chanced to be thrown, but never failing to introduce some salutary truths of religion. On all occasions he was the zealous, edifying, and winning religious of the Society.

On May 3, 1840, as before said, Father Verhægen signed a brief report of the Indian missions in charge of our fathers in Missouri, drawn up by him for presentation to the council of Baltimore, which assembled that year. This report has historical value, it is not lengthy, and I venture to subjoin it to this condensed sketch of his life, in order surely to rescue it from possible loss or destruction.

REPORTS ON INDIAN MISSIONS.

To the Most Rev. Archbishop and Right Rev. Bishops in Provincial Council assembled.

The Indian Missions having been intrusted to the care of this western portion of the Society of Jesus, by the prelates of the United States, we deem it a duty to lay before them some particulars respecting their establishment, progress, and future prospects.

No sooner was this wide field open to our labors, than the Rev. Father Van Quickenborne of happy memory, with his characteristic zeal began to make preparations to open a mission among the nearest tribes. For this purpose he visited several of the Atlantic cities, in order to procure the necessary funds. He succeeded after great exertions in collecting about $1500. On the 20th of May, 1836, he set out in company with another father and two lay brothers for the Indian country, and arrived at his destination among the Kicapoos, on the first of June of the same year. The agent of these Indians, not being, at first, favorably disposed, refused the requisite permission for building a house; and when he at length consented, the season was so far advanced, that all the funds at the disposal of the missioners, were expended in raising a frame building 24 by 30 feet, and several months passed, before it was ready for their accommodation.

In the mean time, they availed themselves of the kindness of a trader, who offered them his log cabin. When the new building was completed, it served as a chapel, school and dwelling. About twenty children frequented the school. The chapel was well attended on Sundays; some few were received into the Church, and many baptized. This first establishment has continued to progress slowly indeed, but steadily, and affords a better prospect every year. The latest letters of the missioner give an account of twenty adult baptisms. If the success has not corresponded to the labor and expense, it is owing, first to the presence and opposition of a Methodist minister, who lives among them, to the vicinity of the whites, and to the difficulties which always attend the commencement of such establishments; for instance, the absence of all facilities for the acquirement of the language, etc.

A second mission was established in 1838 among the Pottowattomies on the Missouri River, near Council Bluffs, about five hundred miles west of the Kicapoo station. Two fathers and two lay brothers commenced this establishment on the 31st of May of the same year. On their arrival, they received from the chief four log cabins, for a school, for a dwelling, and for other purposes; and from the United States officer, a block house, which serves as a chapel. One of the fathers devotes four hours every day to the instruction of the children in the Christian doctrine, and the other makes frequent excursions among the neighboring tribes, and according to his report, he has baptized many children; nearly two hundred adults have been admitted to the Holy Communion, and the practice of bigamy has been in a great measure removed. The accounts from this station are of a most flattering character, and described in glowing terms, the happy dispositions of thousands of those poor children of the forest, particularly of the women and children.

In the same year six hundred Catholic Pottowattomies from Indiana, who were accompanied in their removal by the late Rev. Mr. Petit, on reaching their destination were transferred by him to the care of one of our fathers.

Their location is on the bank of Sugar Creek, about 60 miles south of the Kicapoo station. This is the most flourishing of all the Indian missions and realizes the accounts which we have read of the mission of Paraguay. A letter from the missioner, received in January last, states that on last Christmas Day, 150 approached the Holy Table, and all who could be spared from domestic duties assisted with great devotion at the three solemn Masses; the first at midnight, the second at daybreak and the third at half-past ten o'clock. There is but one father at present at this station, and as his presence is almost always required among his six hundred children, he cannot make frequent excursions to the neighboring tribes. His catechists, however, perform this duty for him, and often return with several adults ready to receive baptism. The details of this mission would furnish material for a lengthy and most interesting article, but cannot properly have place in a mere report.

We had it in contemplation to open a new mission among the Flat Head Indians on the other side of the Rocky Mountains. During the administration of the Right Rev. Doctor Dubourg, a deputy from them arrived in St. Louis for the purpose of procuring a priest. The deputy died shortly after his arrival at this place. In 1835 a second deputation of a father and his two sons reached the Uni-

versity of St. Louis, from this far distant point, to obtain two priests of the Society. We could not at this time entertain the project on account of the paucity of our number and the limited means at the disposal of the superior of the mission. We therefore beheld with the deepest regret, the deputies returning to their country without having accomplished their object.

In the month of October, 1839, a third deputation of two Indians arrived at the university, having the same object in view. Moved by the ardent desire of these distant and desolate children, who called so perseveringly for those who might break to them the bread of life, we resolved to gratify their wishes and to send two fathers in the spring. The two deputies left St. Louis full of joy at the happy prospect. One of them remained at Westport to await the arrival of the fathers; the other returned to the nation beyond the Rocky Mountains, by whom he had been sent to report to them the success of his mission, and to prepare a band of warriors with whom he was to return in the spring to meet the missionaries and his companion at the designated place. At the opening of the spring, the time appointed for the fulfilment of our promise, when the caravan of the Fur Company was about to start for the mountains, the want of the necessary funds rendered it impossible for us to send two fathers. The scarcity of the money was so great, that we could not obtain on loan the small amount of $1000, required for that outfit. In consequence of these difficulties we were only able to send one father. He left us on the 5th, of last April, to accompany the caravan of the Fur Company.

The prospect of these different missions, with respect to the salvation of souls, is such as to animate the missioner with the greatest courage in the midst of labor and privations; but we cannot conceal from the prelates of the council, who have placed those missions under our care, that their successful continuance depends upon other encouragement and support, than the sweat of the laborers. These missions have hitherto been kept up by remittances from Europe, namely, from the Association of France, and from friends in Belgium and Holland, and also by a small annual allowance made by the American Government; the last, however, is not extended to the establishment at Council Bluffs.

These resources are precarious; it may indeed be said, that they nearly failed during the last year. It then became a most important question what shall be done for the con-

tinuance of the Indian Mission? We leave it to the wisdom of the council to devise the means for the promotion of this great object (Here follow the items of the expenses of the mission of Council Bluffs, viz: 1838, $1476.78, for 1839, $1342.60).

At Council Bluffs there are four members, who are to be provided with almost all the necessaries of life. The freight thither on goods is very high, and the dangers of the river require them to be insured. I would humbly recommend to the prelates to say a word in favor of the Indian missions in their next provincial letter. The Catholics of the United States would be induced by this means to contribute towards their support, and I doubt not, but a recommendation sent by the prelates to the Central Board of the Association in France, would prove highly useful to the various stations.

St. Louis, Mo., May 3, 1840,
(*Signed*) P. J. VERHÆGEN, S. J.
and Provincial of Missouri.

Extract from the Pastoral Letter of the Most Reverend, the Archbishop of Baltimore, and the Right Reverend, the Bishops of the Roman Catholic Church, in the United States of America; assembled in Provincial Council in the City of Baltimore, in the month of May 1840.—To the Clergy and Laity of their charge:—

Among the various missions, one of the most interesting is that amongst our aboriginal tribes in the West. Thousands of those children of the forest, are pious members in our communion, and thousands more are desirous of instruction. Their case has been represented to us from a most respectable quarter, as one deserving of your special attention. We therefore recommend it to you in the Lord, advising you that whatsoever you may feel disposed to contribute should be sent through your immediate pastors to your bishop, who will carefully secure its application to this most charitable object.

ALASKA.

A Letter from Very Rev. Father René, Including Letters from Fathers Crimont, Ragaru, and Judge.

St. Francis Xavier's College,
New York, May 17, 1898.

Rev. and Dear Father,
P. C.

It would be out of the question for me to attempt now the relation of my pilgrimage to Rome. I spent a month there "al palazzo Companari, via di Ripetta" in the company of our beloved fathers of the Civiltà; and I had every opportunity to see our Very Rev. Father General, and treat of the affairs of the prefecture apostolic with the Propaganda, and reply to the questions of the Holy Father concerning the mission of Alaska. The wise instructions of our Very Rev. Father General, the extreme kindness of Cardinal Ledochowski, above all the overflowing charity of Leo XIII. for all his children and his special blessing upon our work, are things which cannot be too highly estimated. Besides, the most vivid interest was manifested everywhere in the welfare of our hard and distant mission, and what is better still, the number of Ours who spontaneously offered themselves to devote their lives to the service of our Lord among the pagan tribes of Alaska was large beyond any expectation. These facts are quite enough to justify my hope that lasting fruit for our mission will be the result of my journey to Europe. This journey was over, when the war broke out, and the sad news reached me on my way back to my Alaskan home.

I come now to the letters I have just received from our fathers in the Yukon district and also in Juneau City. First of all Father Crimont will tell us what happened to him and Father Robaut in their dangerous attempt to go back from St. Michael to Kosirefski across the mountains. The note of Father Barnum at the time gave us, as you remember, a great deal of anxiety, but it did not exaggerate in the least their critical situation, as you shall see.

Holy Cross, 14 Dec., 1897.

Rev. and Dear Father Superior,

P. C.

Father Robaut and myself arrived at Holy Cross on Thursday, November the 18th, but not by the road over the mountains which we had begun to travel together with about twenty young Indians, who were returning to their respective villages by that shorter, but harder way. On the second day of our journey it became evident to all that Father Robaut could not possibly reach his destination. The fatigue engendered by walking on swampy ground, where every step is uncertain, brought upon him a kind of influenza, which made him soon very weak. I was obliged to return to St. Michael with Father Robaut and Ambrose, one of our pupils, 18 years old, who was coughing very much. This turned out to be providential, as we learned afterwards that the Indian boys had an exceedingly bad trip. Instead of five or six days, as they had anticipated, their journey lasted thirteen days, and during seven days they had nothing to live upon, but snow, and a little tea. They all looked like skeletons when they reached their villages on the Yukon. As for Father Robaut, Ambrose, and myself, once back at St. Michael's, we were fortunate enough to be received on board the "Thomas Dwyer," which after many struggles succeeded in entering the Yukon, in spite of the ice. We went up the river at a distance of about fifty miles, following the steamer "Alice." But there an unsurmountable wall of ice obliged us to stop and to go into winter quarters on the small river on the right side. However, eight days later, thanks to the great kindness of the captain of the "Alice," a team of five Eskimo dogs drove us to St. Joseph's Mission on the Akularak in the delta of the Yukon. We found there the community of the fathers and brothers in the midst of their retreat, which was given by Father Parodi. The sisters and their pupils were attacked by "influenza." The school was desolate and numbered only four attendants besides "Tatiana" whom you remember. I hope that the sisters have since got back some of their old pupils. The two next villages were not yet perfectly settled, and the rumor was that several families had gone elsewhere. The health of Father Parodi seemed to have improved to a certain extent. On the feast of St. Alphonsus, the two brothers, Twohig and Brancoli, renewed their vows, and on Nov. the 3rd, very early in the morning, we bid farewell to St. Joseph's Mission, and on the 16th day of our journey at half-past ten

o'clock A. M., we were at Holy Cross at last, with hearts full of joy and gratitude towards God.

Since then Father Robaut has gone back to his mission on the Kuskokwim, where he had left his clothes and books last summer. Besides, the influence of a Russian priest in the neighborhood, who might have utilized the absence of Father Robaut for his own purpose, obliged Father Robaut to go there sooner than we had contemplated. Father Barnum and Father Robaut will meet again together towards the end of winter in order to complete their work on the Eskimo language.

Our school at Holy Cross is, as far as I can see, going on fairly well. But Brother O'Hare has too much to do, and I am not sure he will be able to keep in good health to the end of the year. Father Ragaru is very busy with his office of minister and is in excellent health. I do not know yet whether I shall be able to reach Nulato this winter. I wish I could give Father Monroe a chance of spiritual help at Easter.

Your letter came to me all right and I shall follow all your directions, but as concerns the "Alaskan Curios" which Rev. Father Provincial would like to have, it is too late now to think of sending them.

Asking for your blessing for all Ours on the missions,

I am etc.,

R. J. CRIMONT, S. J.

St. Ignatius College,
413 W. 12th St., Chicago,
May 19, 1898.

Rev. and Dear Father,
P. C.

In a letter dated January 18, 1898, Father Robaut—who since the death of Rev. Father Tosi is the only surviver of that little band of valiant men, who are to be considered as the Catholic pioneers of Alaska—gave me some interesting information about the only station we have in the Kuskokwim valley. Whilst the Yukon district does not number more than sixty Indian villages, there are at least eighty villages in the Kuskokwim district, and these villages have been, up to the present, preserved from the evils to which contact with the white people expose the Indians. The only drawback is that up to this day it has been almost impossible to provide the valley of the Kuskokwim with goods indispensable to our missionaries. They have had to provide themselves with whatever is necessary for them by means of dog teams from our missions on the Yukon; and it is

very doubtful whether the Alaska Commercial Co. will send in the future a vessel up the Kuskokwim. Hence on one hand this station on the Kuskokwim, dedicated to our holy Father St. Ignatius, is very promising, as far as souls are concerned, but on the other hand it is destitute of temporal means.

"St. Ignatius' Mission," writes Father Robaut, "seems to me by far the most destitute of all our places in this country of Alaska. I have yet no church, no accommodation, and no church goods, except my travelling chapel, which is put up in a room serving at one time for church, at another for a reception room, dining room and kitchen, and at night for a sleeping room. But on the other hand things look quite different from the spiritual standpoint. I have no hesitation in saying that in my opinion, St. Ignatius' Mission on the Kuskokwim is likely to become the very best field for apostolic work we possess in the northern part of Alaskan territory. Everything here foreshadows important results, and I hope soon to be able to make it an evident fact to you that nowhere else have we greater hope of solid and lasting good."

In a letter, written about the same time from Holy Cross, Father Ragaru tells me that up to that date it had been impossible for him to visit the Indians of the Sacred Heart Mission, located on Flan River, vulgo Shageluk. However he gives a few interesting items concerning that mission which is under his special care. "The mission record, he says, shows, up to the date of Aug. 1897, 720 baptisms of children and adults. There are no less than twenty Indian villages along Flan River, Yukon slough, and Huron River or Kalskian. The census of the people by families has been taken with all possible care in fourteen villages, and these amount to 330 souls. In the six last villages, two of which are quite large, the people have not yet all been recorded. But they reach at least the number of 220. Thus in all the Sacred Heart Mission there are about 550 souls to be attended to. Such a record of baptisms compares advantageously with the baptismal record of the older mission of Holy Cross, where only 303 baptisms have been registered during ten years, as follows: 7 in 1887, 10 in 1888, 3 in 1889, 63 in 1890, 76 in 1891, 30 in 1892, 17 in 1893, 49 in 1894, 37 in 1895, 7 in 1896, 4 in 1897. Besides the largest number of persons baptized at Holy Cross Mission were children belonging to the school; there were also 59 confirmations.

"Immediately after your departure last year, I began to explain to the children of our school at Holy Cross the

Apostleship of Prayer. It was agreed with Rev. Father Crimont that the inauguration of the League of the Sacred Heart should take place on the first Friday of January 1898. On that day there was a general Communion of Reparation. All the children, boys and girls, wore on their hearts the badge of the Sacred Heart, with the motto, 'Thy Kingdom Come.' The Blessed Sacrament was exposed for adoration the whole day, and in the evening there was solemn benediction and consecration of all to the Sacred Heart. May that consecration of our Indian children to the Sacred Heart become a powerful means of salvation for themselves and their pagan land! Up to this day we have not had any severe cold on the Yukon. But last fall this part of the country was visited again by influenza, and many Indians died in almost every village. At Holy Cross we had also a touch of the disease, but nobody died of it here. A little girl of six years, was carried away by consumption and went quietly to heaven. Your attention has been called already to the fact that the coming of miners and other white people to Alaska has materially changed the condition of existence of the Indians. Everything has greatly increased in price. Ships take up to the Klondyke district a considerable quantity of dry fish. We began to feel of course the consequence of such a thing for ourselves. The limit of our resources hardly allows us to pay more than before, and we have to be very cautious lest we may give offense to the unreasoning Indian mind and thus hurt our own spiritual ministrations among them. Under such circumstances, our lay brothers should transact all business of the kind under our control, and the priest remain free."

This last remark of Father Ragaru was sadly confirmed by what took place in St. Peter Claver's Mission or Nulato this very winter, if the report which was published by some party who visited that mission is to be relied upon. It appears that great sickness prevailed all over that district. The missionary in charge could not cope with the mortal disease. No less than ten persons died in a few weeks at Karuihltokatat. He had once twelve patients in a single house. He saw many of those poor Indians dying, and few only with the sacraments of the Church. For he found it difficult to deal with them; and in his opinion the chief grievance of these poor people against us came from the difference of prices as paid until now by us, and paid to-day by miners and white men. Being relatively rich, our Indians on the Yukon refuse to put themselves to any trouble, unless it be for a price, which is most of the time above the means of the priests.

Father Judge sent me the following letters which will be the last before I see him again in July next.

St. Mary's Hospital, Dawson, N. W. T.,
March 1, '98.

Very Rev. and Dear Father Superior,
P. C.

All is going on well here. I think we will have enough provisions to carry over until the boats get up, which is very fortunate under the circumstances. For we have had as many as fifty in the hospital; now they are forty-three or four. I am very well and happy, and have much consolation both from the church and the hospital. So far God's blessing seems to be on this work. Pray that he may continue to bless our efforts and not allow our unworthiness to become an obstacle to the good he wishes to do to these poor people. I am told that the Presbyterians and Episcopalians are trying to come to Dawson and intend starting a hospital of their own next spring. Reverend Mr. Young of Wrangel, whom you may know, is the chief mover. It is still very doubtful if they will succeed. I wish you could get a supply of good books for the hospital, such as "The Faith of Our Fathers" of Cardinal Gibbons, and "Plain Facts for Fair Minds," Father Lambert's book against Ingersoll, etc., also "Catholic belief." A dozen of each would not be too many. I need also some catechisms and any other good books you can find. The sick are hungry for reading, and all seem glad to get a chance to learn something about the Church. Lately "Plain Facts for Fair Minds" brought a great A. P. A. into the Church here, and he died a most edifying death.

I am etc.,
Wm. H. Judge, S. J.

I conclude this news from our missions by the announcement that Bishop E. Grouard, O. M. I., Vicar-Apostolic of the Alaska Mission, has applied to the Propaganda to take charge of the Dawson Mission; as Dawson belongs to the N. W. Territory, we are there only in virtue of a formal understanding between Bishop Grouard and Very Rev. Paschal Tosi, and therefore we will have to retire within the boundary of Alaska, but the good work we have established there, through the zeal of Father Judge, who has spent four years alone on the Upper Yukon, will survive. The hospital will continue helping the sick and bringing souls to the Church of God; our church and residence will pass into the hands of our fellow laborers in the vineyard of

Christ. I hear that four Oblate fathers are on their way to the Klondyke region. They will give us time to select another place in the neighborhood, and also a just compensation for the expenses of the establishment of Dawson City. So the Sacred Congregation of the Propaganda in Rome has decided.

Ræ Væ Servus in X.,
J. B. Renè, S. J.,
Præf. Ap. Al.

KEY WEST—OUR NEW RESIDENCE AND WORK AMONG THE SAILORS AND CUBANS.

A Letter from Father Faget.

Church of St. Mary,
Star of the Sea,
Key West, Florida,
May 18, 1898.

Reverend and Dear Father,
P. C.

It is not of war or its victories that I would write, for, according to our rule, such topics are to be shunned; but I want to speak of the latest peaceful conquest of the Society, the parish of the island city of Key West. The Society has now a foothold in the extreme north of the United States—Alaska—and also in the extreme southern point of the Union, Key West.

According to a contract entered into, September 3, 1891, between Right Rev. John Moore, Bishop of St. Augustine, Fla., and Very Rev. John O'Shanahan, then Superior of the New Orleans Mission, Tampa, the missions of the interior, of the West coast of Florida and its neighboring islands, nearly one third of the state, were entrusted to the care of our fathers, with the understanding, that we would also take charge of Key West as soon as its pastor, Rev. Felix Ghione should die or would cede his rights as rector. In the beginning of last summer, Rev. Father Ghione, owing to many infirmities, and especially to complete deafness, gave up his charge which he had held during seventeen years, ceding all his rights, with the proviso that a yearly pension should be paid him, and returned to his native Italy. The

parish then remained under the care of Rev. D. Bottalaccio, from July 1897, until February, 1898.

On February 15, 1898, Very Rev. Father Wm. Power, and Father A. Friend, in the company of Father Palacio, rector of our college of Belen, in Havana, reached Key West, where they met Rt. Rev. John Moore, the bishop of the diocese, who then made the formal transfer of the parish of Key West to the Jesuit fathers of the New Orleans Mission. Father A. Friend was named the first superior of the residence of Key West. A few days later, Father Palacio, with Very Rev. Father Power, left for Havana, whither they transferred the remains of two of our fathers of the Province of Castile, Fathers Aveñon and Encisa, one of whom had died of yellow fever during the epidemic that prevailed in Key West in 1869.

Now, what shall I say of Key West? Many of Ours, no doubt, know more about this little island town than they did before, since it has acquired some importance, owing to this war, and to the presence here of the North Atlantic Squadron, and of numerous war correspondents who have incidentally written up this place. Key West was but a small village in 1820, and is supposed to have been first settled by Bahamians. Its population did not exceed 5000 souls up to 1870. The town was almost completely destroyed by fire in 1886. At the time of the first insurrection in Cuba, several thousand Cubans emigrated to Key West and found employment in some 150 cigar factories that were established here about that time. In fact, the only two industries of this town are the cigar and sponge industries. In 1892, the population had increased to 25,000; but, owing to strikes amongst the cigar makers, several thousands left this place and founded the new little town of West Tampa, so that, at present, the population here has dwindled to 18,000 souls. Of these, about 8000 are Cubans, 4000 negroes, several hundred of them from Nassau, and 6000 American whites representing almost every state of the Union. This island town—for the whole island is laid out as a city—extends in length from S. E. to N. E. about three and three quarter miles, and in breadth from N. W. to S. E. about one mile and a quarter. The mean temperature here is 78° F. and the maximum temperature is 92° F. A constant breeze from the Atlantic, and the proximity of the gulf stream render the climate equable and delightful. Frost never reaches here. Such a thing as artificial heat is unknown in Key West except for cooking purposes. The greatest drawback here is the dust—a thin white dust from the coral formation of the soil. We have

to put up with this discomfort during the dry season, which lasts about five months. Key West is a town *sui generis;* in fact, there is none like it to be found in the United States. Its streets are pretty well laid out, straight but rather narrow; none of them is paved in the centre, and only one, the main street, on which stands our church, has paved sidewalks. In the American residence portion of the town there are some fine two-storied southern homes, surrounded by gardens, where grow the lofty and graceful palms, the tamarind, the alligator pear tree, the lime, and other tropical trees and plants. And it is a real wonder that any plant or tree should take root in these coral reefs. Apart from the Government warehouse, the Customhouse and Post Office, the City Hall, and the County Courthouse, there are but few brick buildings in Key West. But the finest, the most spacious—I might almost say the most imposing—building in Key West is undoubtedly the Convent of the Sisters of the Holy Names, which stands in the centre of a large tropical garden, at the S. E. extremity of the town. These good sisters, mostly all Canadians (and oh! what a contrast for them, at least in temperature, between Canada and Key West) are very efficient teachers. They have three schools under their charge,—the convent proper, the boys' school in a different building, a block away, and which belongs to the church parish, and finally another school near by for the Catholic colored boys and girls. I understand that about 600 children attend these schools during the year, although the average attendance may be put down at 450. In the lower classes in the convent the majority of the pupils are Cubans, whereas, in the middle and higher classes, a goodly number are Protestants. The schools are now closed, since the sisters have voluntarily offered the government their convent to be used as a hospital for the wounded American sailors and soldiers during the present war, and volunteered their services as nurses. There are at present, and have been for some days, as inmates of the convent hospital, some twenty-five sick sailors and marines, also Father John Chidwick, ex-chaplain of the ill-fated Maine, and now chaplain of the U. S. S. Cincinnati, who has been suffering from an attack of erysipelas.

As I have said, Key West is a very strange town; in fact, one might, at least in some quarters, easily fancy himself outside of the United States. The signs in front of stores, as well as on grocery and bakery wagons are all in Spanish; one hears almost nothing but Spanish on the streets; in a word, the Cubans are here, there, and everywhere, and have stamped their own peculiar traits and customs on the town,

so that, the town has been well named "La Cubita," "the little Cuba."

And now you would perhaps like to hear what I think of the Cubans, since they are supposed to form no insignificant part of our flock. Well, I shall try to be fair towards them; and first I should premise, that the Cubans we have here—I speak of the great majority—are the scum of Cuban society, for they come from the manufacturing towns, and the "tabajeros," from what I have heard some Cubans say, are rather a corrupt and immoral class. What strikes me most as a bad trait in them—and it is very conspicuous and general—is their total disregard for truth. They lie with the greatest ease; nay more, they seem to take a pleasure in lying to your face, although they know full well that they cannot deceive you. The best policy in dealing with them, is, without showing it, to put no trust whatsoever in their promises. It seems utterly impossible for them to keep an appointment as to time, with regard to a baptism or a funeral. Again, although they seem to attach much importance to dress, and generally appear clean enough when they go out, still, their homes, from what I have seen, both in Tampa and here, are, as a general rule, in a filthy and slovenly condition; and I may add, that they seem totally ignorant of the most elementary rules of hygiene. Their children are, as a rule, intelligent, bright, and lively. But alas! the natural sequence of precociousness does not fail, later on, to be noticed in them.

"Have, then, these poor Cubans no redeeming trait?" you ask. Yes, Reverend and dear father, they have; for instance, as a rule, they are very polite; and again, the family spirit is highly developed in them, and they are said to be very charitable and very sociable among themselves. Cuban families, too, are generally numerous, numbering, in a great many cases seven or eight children. And finally, they have surely shown, during these last three years, a high spirit of patriotism, as they understood it, in undergoing, without complaining, great privations and very often extreme poverty, as a consequence of their generous pecuniary offerings sent to the Cuban Junta, to keep alive the insurrection.

You might, perhaps, infer, from the large number of Cubans in Key West, that we have here a very large field in which to work—A. M. D. G. But you will have to correct your conclusion when you hear, that sad and strange to say, not a few Cubans, have, since the first insurrection, and especially during these latter years, become Protestants, —Episcopalians, Methodists or Baptists. And, you may

look for renewed activity in the near future, on the part of proselytizing ministers. One might be tempted to say—but it is a very doubtful consolation—that they are no loss to us and no gain to the Protestant sects. Again, if you take those who have not gone over to the sects, they make very poor Catholics, indeed. Judging from what I have seen and heard, both in Tampa and here, you might say of the men, that, with few exceptions, they go to church twice in their life,—to be baptized and married. The women, as a rule, are better disposed and have some faith, but it is a sad fact, as I have heard from our fathers in Tampa who knew them best, that many—a great many —are positively prevented by their husbands from approaching the sacraments and even from attending church.

The ignorance in religious matters evinced by these Cubans is great, and sadly astonishing, and is allied with many erroneous notions. To mention one little instance out of many. On Palm Sunday, our church was crowded before the blessing and distribution of palms: it is a fact that several Cubans who had not heard the first Mass, came, got their palms and left the church at the beginning of Mass. The receiving of the palms was of far higher importance, than the hearing of Mass. I don't know how to characterize this notion by a more appropriate name than superstition. Our only hope of improving their religious state lies in the efforts that are made by the good sisters, seconded by our own, to impart to their children a good Catholic education. We have to begin by the rising generation. Enough about these poor Cubans.

The other part of the parish, the American portion is made up of rather lukewarm Catholics. Our coming here has been hailed with delight by a large number. If I am to believe reports, it seems that the church, at all Masses and at Vespers on Sundays used to be nearly empty. And now it is nearly full every Sunday. On week days, there are some fifteen persons present at Mass every day. The great reform to be accomplished is the increase in the number of communicants; and this result will be reached by establishing more religious societies and sodalities. Here a great deal of work lies before us.

I have just noticed that I have not said a word about our two churches and the presbytery. The church proper, is situated on the main street, and is central enough, with regard to the American Catholic population. It is a frame building 80 by 40 feet with two small transepts, and a large sacristy. There is also an extensive organ loft with a

large organ. By the bye, the choir here is altogether a free one, and would be a credit to many a church.

The residence which stands almost back of the church, nearly 140 feet from the street—the whole church property is only 200 by 86 feet—is a frame building of two stories and has, in all, seven rooms. On our arrival, we found it in a disgraceful state of uncleanness and needing many repairs. Father Friend set to work, and, with the assistance of two workmen, it has now become remarkably clean and quite habitable, although scantily furnished. The greater part of the old furniture had to be destroyed as it was all worm-eaten. Having no brother, servants, or cook we are our own servants. We take our meals in a neighboring boarding house. As you see, we have to put up with no small discomforts, such as are almost inseparable from new foundations.

We have, also, a small chapel called the Cuban chapel, and situated on the same street as the large church, about a mile farther down. It is, unfortunately, too small, as it has only a seating capacity for some seventy people. It is quite full on Sundays. But as I hinted above, if all Catholic Cubans would be church-goers our two churches would not be large enough, even with four Masses on Sundays.

We have been hampered somewhat in our plans and in our efforts to become acquainted with our people by our work about the house, to which I have just now referred, as also by another special work about which I would now say a few words. When Father John Chidwick returned from Havana, where he had been busily engaged in the sad work of attending to the dead and afflicted sailors of the "Maine," he determined to do some other ministerial work on the many men-of-war at anchor in port, and he asked my co-operation. Well, during some ten days we did good work. We would start together in the afternoon, take a steam-launch and go to one of the cruisers, where he would introduce me to the officers, and warn the men of my coming that same evening. At 7 P. M. we would start again, and whilst he would go on one of the battle-ships lying some eight miles off, to spend the night, I would go to one of the cruisers or monitors, in port. I used to begin with an instruction on the upper deck to the sailors crowding about me, and immediately after I would hear the confessions in some small compartment until about 10 o'clock. The following morning about six, I would bring them holy Communion. After a slight interruption, we resumed this same good work when Father Chidwick returned from the North; and again quite recently, in spite of his being still

convalescent, he has begun anew his visits on the men of war returning from the blockade. We have together heard some seven hundred confessions of sailors and marines. A young apprentice and a marine applied to me for baptism and both have been baptized recently by Father Chidwick. I must say that I found this kind of work most consoling, and that I was greatly edified by the spirit of faith and straightforwardness of our American tars. The majority of the Catholics amongst them are Irish Americans, and some Irish born. All the officers whom I met are gentlemanly and have been very obliging to me.

I was told the other day by Captain Bernadou, who was wounded at Cardenas, that two of the men whose confessions I had heard on his ship the "Winslow" had been killed during the bold attack made by that small torpedo boat wherein five were killed and five wounded, the first killed on the American side, since the war broke out. Father Chidwick told me, yesterday, about the death of a Catholic marine who belonged to the "Marblehead." Just before entering the launch whose crew had been ordered to cut the cable at Cienfuegos he confided his beads and prayer-book to a sailor friend, asking him to have them sent to his sister, and quietly remarked: "I have seen Father Chidwick lately." He was, no doubt, prepared to die, and was one of the first killed.

We are very likely to be called upon soon to do some more soul-saving work amongst the wounded sailors and soldiers, whom three large hospitals in Key West are now prepared to accommodate. Let us pray that this war may be ended soon! Recommending to the prayers and holy sacrifices of Your Reverence and of our Woodstock acquaintances our new field of labor in Key West, I remain,

Yours faithfully in Christ,

P. Faget, S. J.

LENTEN MISSIONS IN OLD MEXICO.

BY FATHER GENTILE AND FATHER TOMASSINI.

OLD ALBUQUERQUE, N. M.,
May 23, 1898.

REV. AND DEAR FATHER,
P. C.

I send you an account of missions given by our fathers in Old Mexico during the last Lent. I think it will prove of interest, especially as some have an idea that Catholicity is dead in these parts. If Catholicity is not what it ought to be there, it is due to other causes than the indifference of the people.

During the past lenten time a band of our New Mexican missionaries was employed in Chihuahua, Old Mexico. This band consisted of Father Gentile and Father Tomassini who began their labors in the Church of San Pablo de Meoqui on Ash Wednesday, Feb. 23. They arrived at the station of Ortiz at 2 A. M. that day, and although the hour was early, the pastor, Rev. Valentin Terrazas, with a number of other gentlemen was there to meet them and escort them to the residence. The exercises were three each day, at 11 A. M., at 3 P. M., this being exclusively for the children, and the last at 7 P. M. The first sermons preached by the fathers captivated the people and day after day the vast church was taxed to its utmost to accommodate the crowds that came, eager to hear the word of God. From all the neighboring places too the poor people flocked to the church of San Pablo to hear, as one writer expresses it the "wise and eloquent fathers." While the mission continued, the life of the fathers was mostly spent in the pulpit and confessional, being assisted in this last work by the pastor. So great was the number of penitents that the fathers were in the confessional even till two o'clock in the morning. The result was that more than two thousand received the sacraments of Penance and Holy Eucharist. Besides this, some three hundred children made their first Communion and this was one of the most edifying and touching spectacles ever seen there. One of the grandest results of the mission was seen on the morning of the last day, when many of the

most prominent men of the place who had not approached the sacraments for years went to Communion in a body. Many civil marriages were revalidated and a large number of people was converted from a scandalous life. At the end of the mission, a memorial cross was raised, Father Tomassini performing the ceremony. All the people gathered together to give godspeed to the fathers on their departure for Santa Cruz de Rosales at which place the second mission was given.

At the station of Ortiz they were met by the pastor Father Gambino and an immense throng of people who escorted them to Rosales. The distribution of time was here the same as at San Pablo. About two thousand confessions and Communions was the result, which means that all the people approached the sacraments. A large number of boys and girls was instructed and made their first Communion. During the week of this mission, the hard-working fathers never rested till after midnight.

On the morning of the 13th of March a troop of four hundred horsemen rode into Rosales. They were from Sancillo and came to escort the good missionary fathers to that place. Here the church was so small and the congregation so numerous that it was necessary to improvise a church capable of accommodating the people. Accordingly in a very short time a sort of large tent was built of branches of trees, capable of holding two thousand. It would seem that not a single soul in the place absented himself, for the fathers heard confessions till long after midnight the number of Communions being about three thousand and the confessions about the same.

In these three missions were established congregations of the "Virgin of Carmel" to whom the Mexicans have great devotion. More than fifteen hundred persons joined. Indeed our Lady of Mt. Carmel showed herself all-powerful during the missions, for at least two conversions were due to her. One was the case of a very prominent "caballero" whose wife and family made the mission faithfully while he himself remained unmoved. At their earnest solicitation he consented to be enrolled. Only a short time after his heart was moved to repentance and he came of his own accord to be reconciled to God. On another occasion Father Gentile was requested to visit a sick woman. He went and after giving her all the consolation possible, he spoke to the husband and found that the poor man had not been to confession for forty-three years. He persuaded him to come to the church to be invested in the scapular, and the man did so. Immediately after his receiving the scap-

ular, Father Gentile said to him, "now go into the church and prepare for confession." Grace had entered that man's soul. He went and knelt in the church and prepared himself and though the father offered to hear him before the others he remained until the last and then made a good, sincere confession.

The last mission was in the Cathedral of Chihuahua. It began on Mar. 20, and ended on Palm Sunday. The work here was even greater than in the other places for the concourse of people was vastly greater. The confessions and Communions reached the extraordinary number of five thousand and a large part of these was of people who had never been known to enter the church. Many times the earnest exhortations of the preacher were interrupted by the tears and groans of the hearers. Truly the fathers were more than recompensed for their hard labors by the earnestness and sincerity of the thousands that came to have their sins remitted. Little rest did the fathers have time to take but their souls were glad because they had been chosen as the instruments to bring so many back from the sinful life they were leading. The missionaries remained here during Holy Week to assist the good bishop in the solemn rites. They preached six sermons on the Passion of Our Lord and the Sorrows of the Blessed Virgin, and as was said in "El Propagador" never before was Holy Week celebrated with so much Christian enthusiasm.

In brief, the result of the missions was about 12,000 confessions and Communions, and hundreds of children prepared for first Communion. Besides all this, our fathers are greatly in demand and since the beginning of the month of May, they are again in Old Mexico doing apostolic work.

Yours in Xt.,

M. J. Hughes, S. J.

A SILVER STATUE TO ST. FRANCIS HIERONYMO AT GROTTAGLIE.

A Supplement to Very Rev. Father Marra's Letter.

In August 1893, the committee of arrangements for the feast of St. Francis de Hieronymo, our fellow citizen, resolved that a silver statue of the saint should be made and for this purpose a subscription list was opened and in less than four months the amount received was more than 10,000 lire (Grottaglie is a town of not more than 10,000 inhabitants and most of these belong to the poorer classes). All contributed,—the clergy, teachers, pupils, the trades-unions, confraternities, poor women contributed a share, and many women deposited ear-rings and other ornaments in the contribution box. In February '94, the committee visited the Archbishop of Taranto to explain their plan and obtain his approbation. He was not only pleased but contributed 500 lire to the fund. They then went to Naples and made arrangements for the statue. The cast of the saint was made from the plaster of paris mask taken after his death. The statue is of natural size and the saint is represented in the act of preaching, holding in one hand a silver-gilt crucifix. In the front of the pedestal is inscribed the coat of arms of Grottaglie; on one side the date of the saint's birth, on the other the date of his death, while on the fourth is given the number of years of his life. Besides the statue there is a throne for processional purposes made of gold-plated copper and which cost 1700 lire. On the Saturday before the first Sunday of September, 1894, the statue reached Grottaglie by rail, and was placed on a temporary pedestal near the depot. Its arrival was celebrated by four days of jubilation, both religious and civil. The Archbishop of Taranto with two bishops, the clergy, all the confraternities, the municipal authorities and a vast crowd of people went in procession from the church of St. Francis to the depot, bearing the statue of St. Cyrus (to whom the saint was much devoted and to whom he ascribed many of his miracles), and there took place the unveiling and blessing.

The procession then proceeded to the gate of the city where a platform had been raised, and the archbishop

preached an eloquent sermon. He was followed by the mayor of the city who made an appropriate speech, ending by handing to the archbishop the silver keys which he in turn placed in the hand of the saint. The statue was then brought to the Church of St. Francis which marks his birthplace; and on the following day it was borne to the Church of the Canons where the solemn religious ceremonies were performed for three days, on each day a bishop pontificating. Father G. M. Celebrano, S. J., preached the panegyric on all three days. Besides the celebration in the church, the whole city joined in rejoicing. The number of strangers that flocked in from the surrounding country was so great that for want of accommodation, they were obliged to eat and sleep in the streets. Music was supplied in the church by a numerous orchestra, while elsewhere five brass bands enlivened the city, and there was an endless display of fireworks with other diversions for the people.

It was some little time after this that Canon Vincenzo Verga, moved by the enthusiasm of the people as well as by his own charitable inclination determined to bestow on our fathers his fortune amounting to 50,000 lire. The rest is told in Rev. Father Marra's letter of the last number of the WOODSTOCK LETTERS.[1] We might add that this kind benefactor died on the tenth of March last, and he certainly deserves the prayers of Ours.

(*From a Letter to Br. Quaranti, translated by Fr. Di Palma.*)

[1] November, 1897, p. 441.

THE PAST YEAR AT THE HOUSE OF REFUGE.

A Letter from the Chaplain, Father Hart.

HOUSE OF REFUGE, RANDALL'S ISLAND,
NEW YORK, May, 1898.

REVEREND AND DEAR FATHER,
P. C.

I think a year has passed since I wrote you last about the work at the "Refuge;" so this letter will serve as a resumé of the doings of the last twelve months. A year ago we were preparing for Confirmation; the date was agreed upon and the plans all arranged. Bishop Farley was to confer the sacrament in the morning at Father Ryan's parish on the upper end of the island, and in the afternoon at my institution. Then Father Blumensaat on Blackwell's Island begged to have the bishop confirm at the Alms House, and finally when all our plans were definitely, as we thought, settled, the poor bishop found that he had to confirm in three different places on the same Sunday. I spent all the time I could on Saturday among my children, hearing confessions, getting ribbons, medals and souvenirs ready, when about 8 P. M. I was summoned to the girls' department to find to my horror that several cases of diptheria and measles had developed, that the children affected were being put on the health department boat to be transferred to North Brother's Island, that the health department had taken charge of the house, and that a strict quarantine was already established. The orders were that no child should leave the building, or mingle with the children in the rest of the house. Confirmation was to be conferred in the chapel situated in another building. The case was placed before the health officers, but they were obdurate—the rules had to be enforced. They would allow the primary boys to go to chapel but not a single girl. Of these latter fifteen had been instructed; they had their white dresses, wreaths and everything else ready for the ceremony—but they could not leave the building. The officers, however, said that if the bishop wished to come to the girls' building and confirm the children there, after the ceremony in the chapel, they would offer no objection as physicians and clergymen were never excluded by quarantine. There was only one thing to be done. I hurried down town that night to Bishop Farley's residence, laid the case before him, and asked him what he would do.

"Anything you say, father," was the answer.

"Then," said I, "I will ask you, Bishop, to confirm the girls in their own house, after the boys have been confirmed in the chapel." And so the difficulty was solved.

The next day, a launch furnished by the Reform Commissioners at the request of Father Ryan, carried the bishop to Blackwell's Island where the first confirmation of the day was begun at 9 o'clock. At 11 o'clock the launch reached Randall's Island and before twelve the ceremony there was over.

At about half-past two everything was ready in my chapel, and after an interesting instruction by the Bishop, 130 boys were confirmed. I was asked by the matron of the girls to bring the bishop to the parlor and introduce him to some of the officers of the place, who were anxious to meet a real Catholic bishop. Meanwhile the boys had carried the large candlesticks, the vases filled with flowers and all the ornaments of the altar down to the school room of the girls, and when we arrived there a few minutes later, I was as much surprised as any one else to see a very neatly arranged altar on which the vases, candlesticks and crucifix had already been placed. The Protestant children asked my permission to attend the ceremony, and when this was granted about 125 girls were present. The Bishop had told me on the way down that he would not speak at this last ceremony as he was too tired, but when he saw the children he delivered a short address that won their hearts and brought tears to the eyes of not a few. So ended that day; a trying one for me and not less so for Bishop Farley, who had conferred the sacrament in four distinct places. What promised to be a disastrous incident served only to make the event more striking. The children confirmed numbered 145.

Soon after this an eye trouble appeared among the children and again the board of health took charge of the entire institution—no visitors were allowed, no children were received and none discharged, and this state of things lasted for three months. The consequences were that the girls and primary boys were not allowed to attend Mass or Sunday school for all that time; the high Mass which had been composed by the organist and learned by the children was not sung at Easter, and while I had access to all parts of the house, there was not the same spirit among the children thus deprived of spiritual instruction. About this time the minister had his children confirmed—they numbered about twenty girls and six boys; why the number was so small I cannot imagine, as he must have had over 300 children at-

tending his service. This Reverend gentleman shortly after was offered a pulpit in Maine and so took his departure only to be replaced by another minister, a German, who took but little interest in the children. Like all the others he had his doubts about me and feared that too much liberty was granted me. Why they fear me I cannot imagine as I always treat them very cordially. Among other things he told one of his flock, that in Germany he too had said Mass and had used vestments and ceremonies similar to the Catholic Church. I inferred from this that he had been a member of the Old Catholic Church in Germany. He remained with us for a few months and then departed for other fields, regretted by none. Here ensued an interregnum. The Episcopal City Missions, a society which supplies the minister to the institution free of all charge, told the managers that they had a young, zealous clergyman who would do the work well, but that he could not be sent, for about a month. Then we had ministers to fill the pulpit for the intervening Sundays. There were young and old, grave and gay, but all hopes were centered in the promised one and finally he came. He is number eight, that is, he is the eighth minister who had taken up this work since I was appointed, now almost four years ago. He is an American, a native of North Carolina, about a year out of the seminary, young and energetic and really interested in this kind of work. Since he belongs to the ritualistic party I trust you will forgive me if I enter into details which are novel here and which have caused this minister to be talked about as none of his predecessors ever were.

From my first Sunday here I have worn my cassock from morning to night,—an act, strange to say, that has found favor in the sight of the managers and caused them to ask the minister to do the same; but none of them would appear in cassock outside the chapel. The present incumbent, however, does; besides, he wears a Roman collar twice as deep as mine and a soft, broad-brimmed felt hat much affected by the Ritualists. He also wears a cincture and sometimes a biretta, so that with the exception of my rosary we look pretty much alike. The long white Anglican surplice is replaced by a much smaller one, about the size we ordinarily use, and the usual black stole by a white one beautifully embroidered. I called his attention once to the fact that he was wearing white when he should be wearing purple; he acknowledged the fault but pleaded poverty—he had no purple.

Just imagine my surprise last Christmas morning when I saw the minister robed in vestments going to the chapel to

have service. He told me afterwards that the vestments were borrowed for the occasion. They were of white silk and of the Gothic pattern—everything that we wear for the celebration of Mass; chasuble, alb, stole, etc. He uses a silver chalice and paten and had a beautiful pair of cruets —I say *he had* them, because some boy came across them one day, took a fancy to them and appropriated them; and since that time the minister locks up all his property. Formerly the Communion service was used about once every three months, now it comes once a month on the same Sunday as mine. Formerly too, the bread used in the service was ordinary table bread cut into cubes in the girls' kitchen; but now the second service (Protestant) has wafers just such as we use. This gentleman anoints the sick; I do not know where or how he gets his oils, but he anoints, following our ritual. He asked me one day where he could buy a pyx as he said he would need it in carrying the sacrament to the sick. I have not seen holy water yet, but I feel sure it will come soon.

The day he lost his cruets, I expected him to ask me to lend him mine; but he did not, as the dining girl brought him two vinegar bottles; I expect that some morning he will ask me for hosts. We were talking one day about the rite of ordination, and he asked me if in our ritual were found the words "Accipe Spiritum Sanctum, etc."

I answered "certainly" and then asked him if they were used in his rite and he said,—

"Yes."

"What do you think they mean?" I inquired.

"Why," said he, "those words give power to forgive sin."

"Do you believe that?" I asked.

"Without a doubt," said he. "Now, father," he continued, "the difference between you and me is this,—you oblige your people to go to confession and you are obliged to hear them, but I do not oblige mine to confess, but if they present themselves I am obliged to hear them."

"Then," I said, "you admit that your Church has no power to oblige its members to confess."

"Yes," was the answer, "I admit it; but I can persuade them to use confession as a means of grace instituted by Christ and show them that morally they are obliged to make use of it."

"But," said I, "suppose they were to ask you to prove that, what would you say?"—Just then a manager called him away and I never received the answer.

After this conversation, I was not very much surprised when the matron in charge of the girls (a Catholic) came to

tell me that the minister requested her to give him the names of any girls who wished to go to confession, and appointed a time when he would hear them. The matron had a scruple and wanted to know what to do. I told her to give him the names if any offered themselves; but up to the present there has been no reason for the scruple as not a single name has been handed in. The two nurses in the infirmary of the boys are Catholics. Two darkies were dying there of consumption and both belonged to the Protestant service. The minister visited them very often and finally told one of them that he would come on a certain day to hear his confession When the day appointed arrived, the boy called the nurse and said, "Mrs. ——, Mr. Stockton is coming to-day to hear my confession. I don't want to go to confession, so when he comes you tell him I am too sick to see him." The nurse had to break the news gently to the minister and the boy died a few days later.

You may well imagine what talk the question of confession caused among the Protestants here in a house so much opposed to anything approaching Catholicity. His congregation is made up of Presbyterians, Methodists, Baptists and a few Episcopalians, so to talk of having confession was enough to make them believe that he was a Jesuit in disguise. One of the managers, an Englishman and a graduate of Oxford, who has been coming to my Mass for the past eighteen months and who never goes to the Protestant service, undertook to tell the reverend gentleman of the mistake he was making in bringing forward the matter of confession. He said it was all right for Father Hart to do that, as he had only Catholics to look after, but where there were so many sects, such a doctrine could not be taught. But Mr. Stockton said boldly that it was his duty to hear confessions and if he did not perform his duty God would damn him for it; so that he had no choice. The manager said that it would be too bad of course to be damned for it, but advised him to say no more about it under the circumstances.

Another annoying incident happened a month or two ago. For the Communion service this Rev. gentleman uses wine and gives each communicant a sip from the chalice. A large bottle of wine had been sent him for this particular use and what was left over was locked up in a closet. When boys such as I have to deal with are not occupied with their daily tasks, their minds work very rapidly and curiosity often induces them to commit breaches of discipline which constant occupation might save them from. So it happened one day that a few of the boys came to this

locked closet, began to wonder what it contained, finally picked the lock and found a good supply of the second service communion wine. It disappeared rapidly, and the theft was discovered only when the minister was preparing for his service. To the honor of the boys, I think I ought to add that they did not know whose wine it was or for what purpose it was intended. What effect this knowledge would have had upon their actions I do not presume to say. All these things show that the minister's life even in the house of refuge is not one of unbroken happiness.

This chaplain does not wish to be called a *Minister* and insists on being called a priest or at least a clergyman; I believe he would like to be called "Father" but cannot insist on that title. He told me one day that he "celebrates Mass" in St. Mary the Virgin's Church in West 47th St., the home of ritualism, and then comes to the Refuge to lead the nondescript service there. Up to the time of his service he always fasts. I was not a little amused one day to hear him speak indignantly about the strange service the Protestants have at the Refuge. He denounced it an outrage on religion and told me with great vigor that he intended making a fight to introduce the advanced Episcopal service. He knew however that before succeeding in this he would have to overcome many obstacles. I listened calmly but could not help smiling at hearing a minister of the Protestant religion talk about fighting for his rights in what was such a bigoted, anti-Catholic institution as the House of Refuge. Let him fight by all means; the more he gets the more I can take, and his successor, I feel certain, will not use one half the concessions he is now battling for. The children find his service a strange one, and after his Mass on Christmas day, one of the boys asked a manager, why they had two Catholic services, and why all could not go to first service (Catholic) and be done with it.

On Christmas day we had Mass, the first time in this institution since its foundation in 1824. This is another step forward. When last Palm Sunday came, I had my usual supply of palms. Only one in my position can understand how much Protestants think of palms on such an occasion. I have always procured more than I needed as all the children, Protestants, Jews and Catholics want a little. All the Catholic officials look for it and all the Protestant officers and matrons expect it. As far as I know no minister has ever had any; but I expected my advanced friend to be up to the times and have his supply; but on the Saturday before Palm Sunday, when I went to the island to learn if my supply had arrived, I was not a little surprised

to find that none had come for the minister. Of course I did not telegraph to him to order some; but I was told that when on Sunday morning in the course of his service he turned towards his congregation to preach, he was taken aback to see every child wearing a cross made of the palm blessed at first service. Wherever he went that day he found palms and he had none. To all the officials of the house I had to send a full head of palm, beginning with the superintendent and ending with the lowest official; for while few would ask for it, all hope to get it, and so it requires not a little thought to see that no one is forgotten. I thought the blessing of the palms enough for this feast; so I transferred my Communion day from Palm to Easter Sunday, and to add to the solemnity I heard confessions on the evening before and again from 7 to 9 Sunday morning. The result was that I heard about 100 confessions and had a few less Communions. This number represents more than one fourth of my congregation.

I was speaking to a manager one day, who, I believe, is a real friend. He asked me what I thought of the new minister and I gave him my candid opinion, which was that he is the only one of all those who have come since my arrival that seemed interested in the children.

"And do you know what he thinks of you?" said this gentleman.

"I do not," said I.

"Well then I will tell you. When he came here the first day I asked him if he had met you and on his telling me that he had not I told him he must. That you were interested in the work, that you were easy to get along with, that you were liberal—whatever he meant by that—that he would have no difficulty with you. To this the gentleman replied—remember he had not seen me yet—that you had to be liberal, in an institution of this kind, because you had orders from your superior to be so, but that if you were in a position to rule the house, then we should see how liberal you are in reality." Of course I laughed at the idea and the manager joined in the laugh and added, "Father Hart, you are a Catholic, you are a priest, and worst of all you are a Jesuit and you must expect just such things; for some of the old bigotry smoulders still in some of the officials." This does not trouble me much, as it was blazing when I went there, and perhaps at the present rate it may die out before I leave.

This manager above mentioned came to me some time ago and said that there was a Catholic boy in the primary department attending the Protestant service. I was sur-

prised at this and together we consulted the register where we found the little fellow entered as a Protestant. When questioned about the matter, the child said that he was born of Catholic parents, and had attended the Catholic church, but when he was sent to the Refuge his parents thought that, as it was not a Catholic institution, the boy would be treated better if entered as a Protestant and as such he was registered. The boy told this to the manager; he sent for the boy's father and questioned him about the matter; the father admitted all the boy said, and then was reprimanded by the manager. "How can you expect that boy to reform" said he "when at the very outset you make him live a lie—knowing that he does not believe in Protestant doctrine, and yet obliged by you to attend Protestant service." The rule of the house is, what one is when registered, that he must remain unless changed by order of parents; and so this boy was transferred to my service, and it all came about because just after the little fellow arrived, I had first Communion and he was anxious to receive his.

This is not the only case of this kind that I have met, and strange to say I have had on several occasions boys registered as Catholics and sent to my service who afterwards turned out to be born Protestants. Regarding these cases I generally write to their parents and if they state that the boy is a Protestant and wish him to remain one, I give the letter to the authorities and have the name transferred to the other list. Perhaps this was what the manager meant, when he said I was liberal.

On one Sunday morning during this month I invested the children with the Mt. Carmel scapular; about 125 were enrolled. With the end of this month Sunday school ends, but I spend the time with the children hearing catechism, giving instructions, and preparing many for first Communion. It is the best time for individual work. I am sorry to have to state that the first and best friend the priest had since his entrance to this institution, has resigned from the board of managers. Mr. March, although not a Catholic has always helped on the work, really championed the cause of the Church, and even gave pecuniary assistance. To his good will in great measure may be attributed much of the good done here. As he expects to spend a year in Europe where he now is, he has resigned, at least for the present. His absence however will not I think interfere with the liberty allowed the priest.

Reverentiæ Vestræ Servus in Xto.,

J. C. HART, S. J.,

Catholic Chaplain.

LENTEN WORK IN ENGLAND.

BY A TERTIAN FATHER.

Rev. and Dear Father,
P. C.

The coming of the letters to the tertianship from the Father Socius of the English Province assigning us to our lenten work was as welcome as "ordered to the front" to an expectant and patriotic regiment.

On my way through Paris I attended a solemn high Mass in Notre Dame sung by the Cardinal Archbishop of Paris. It was to call God's blessing on the senate and chamber, which were to open the next day. The votive Mass of the Holy Ghost was said that his guidance would direct the actions of the state and his gifts of fortitude and counsel and wisdom dispose the wills and intellects of those, who are yet faithful to his inspirations. Anent the red Mass last fall in the Sainte Chapelle for the opening of the law courts, the Reverend Editor of the "Messenger" suggested the introduction of the like ceremony among us. May I borrow his suggestion and enter a plea for a splendid ceremonial at our nation's capital at the opening of congress. And I am sure that the present Rector of St. Aloysius, will not take it amiss if I suggest that to his church, almost within the shadow of the capitol, should this honor be given.

On my way from Paris to Calais I fell in with a Methodist preacher, who began to tell me about a certain John McNeill, a revivalist, who was storming the gates of heaven with vociferous hymns and elocution from the stage of the London Tabernacle. As tertianships do not keep the papers on file, I was not abreast of the times, so I listened with sleepy patience till he said: "This man, McNeill, should go to New York and help Parkhurst in his crusade against Tammany Hall," and then I startled into fighting wakefulness. I could hardly believe my ears — "mine own romantic town" of Gotham and her pet tiger reviled in a third class carriage, on French soil, and by an English Wesleyan. I suggested that Parkhurst might come over to London and lend McNeill a hand, and let Tammany Hall wait. "No, Sir," he answered with warmth, "you do not know the Babylonic condition of New York. You are a foreigner and hence cannot judge."

I was awaiting developments and so said nothing about my nationality.

"Have you ever been in New York?" I asked meekly.

"No, Sir," came the sharp answer, as though I had asked a Chicagoan whether he lived in St. Louis, "but I have read everything that Mr. Stead has written about it."

I then told him I was a New Yorker; and though it would be unfair to impugn Parkhurst's motives, yet his principles and methods should be condemned by every lover of Christian purity. And as for Tammany Hall, while never assuming the special note of sanctity, its leaders were men of intelligence and integrity who worked for the good of a city not as Babylonic as he was lead to suppose from the writings of that Charlatan, Stead. I started to tell him of Tammany's triumph last fall, but couldn't finish as we were at Calais. On the way over the channel my ministerial friend did not appear. Probably the breeze was blowing too stiffly for him. It was dark when we landed at Dover, so I had not the pleasure of seeing again the white cliffs under the sunlight. The London train was waiting, but I had time to get a cup of tea from a lunch-boy, and then we were off. Remark the innocent beverage, which, I am sure, will meet with the approbation of the ardent enemies of more ardent drinks. You remember St. Augustine has: "ramum viridem ostendis ovi et trahis illam. Nuces puero demonstrantur et trahitur." Well, after a tea-thirst of five months the lunch-boy's tea-tray was the green bough and nuts for me.

A very hospitable welcome was given me at Farm St., London, where, during my stay I was touched by the exquisite courteousness and unfeigned charity of all. In fact the thoughtfully attentive kindness shown by the fathers of the English Province will be an abiding remembrance not to me only, but to the fathers of our province, who had the good fortune with me of helping during the lenten missions of 1898.

Before the opening of the regular missions I was sent to assist at St. Peter's Church, Woolwich, under the care of secular priests. The regular chaplain was away on leave of absence and the pastor of St. Peter's had assumed charge, which necessitated extra help. This church was the post chapel for the use of which the Government paid a generous fee. Two soldiers always served the Mass, and as I left the sacristy preceded by two stalwart Tommie Atkinses, I felt as though I were being led to execution. To look from the pulpit on the glare of red coats and brass buttons aroused one's enthusiasm and the sight gave, what

we often depend on, no matter how well prepared, namely, the inspiration of the moment.

Willy-nilly the Catholic soldiers must attend Mass, unless they be in the hospital or guard-house. When the bugle blows "divine service" that means an order; and for the Catholic soldier the precept of obeying the Church has superadded to it the obligation of obeying the London war office. An amusing incident took place at one of the fallings in for service. The officer in charge knew the general division into Catholics and Protestants, but didn't care much to trouble his memory with the multitudinous sects of the latter, so his orders came loud and strong:—"Catholics to the right; Protestants to the left; fancy religions to the rear."

I was told by the pastor, who was well acquainted with the workings of the war office that there is never any bigotry manifested in high places and the treatment of the Catholic chaplains is most courteous and liberal. The war office has entrusted the appointing of Catholic chaplains to the Bishop of Southwark; so when a vacancy occurs, the secretary of the war office touches the button and His Lordship does the rest. The liberal and unprejudiced treatment by the English Government of the Catholic military and of Catholic schools could be studied as profitable object lessons by our Federal and States' government.

The chief object of interest in Woolwich is the Royal Arsenal, whose four divisions—the gun factory, laboratory, carriage department, and stores—cover an area of over a hundred acres. It is in the gun factory where are incubated, what are playfully called the "Woolwich infants." The artillery barracks, accommodating four thousand men and a thousand horses, front on a wide and charming common on the other side of which stands the royal military academy, which is inferior, in my mind, in equipment and location to the eyrie of our West Pointers above the lovely Hudson. To visit the royal arsenal tickets must be obtained by personal application at the war office. These regulations apply to British subjects only. Foreigners must get their representatives to apply for them. One of the captains of the Academy, a delightful Catholic gentleman, assumed the responsibility to conduct me personally, when he heard that I was a subject of Father Purbrick, with whom he was well acquainted. On more than one occasion I found Father Provincial's name a magical "open, sesame, open!"

While in London I was present at the inducting into the House of Lords, of a new Lord. The expression "inducting" may not be correct, but it is equivalent to the swear-

ing in of a new United States Senator, however, without the stately procession, the triple seating, rising and bowing, and the Rt. Honorable gentleman who sat like patience on a monument upon the traditional wool-sack. It was through the kindness of Father Leslie that Father Thomas Hughes and myself were able to be present at this session of the House of Lords. We attended a session of the House of Commons through the courtesy of Mr. Dillon of the Irish party, who sent us orders for the visitors' gallery. We heard the introduction of the bill for the establishment of a Catholic University in Ireland and a debate thereon. Mr. Dillon proposed the bill; Mr. Davitt seconded it, and Mr. Timothy Healy reviewed the arguments for it in his own inimitable way and strengthened the position by his clever rejoinders and rebuttals. Whoever appointed these three defenders made an admirable selection; for Mr. Dillon presented the bill clearly, calmly, and forcibly, and rose to an impassioned and eloquent plane when he pleaded for the justice of his cause; in seconding the bill Mr. Davitt was vigorous and very eloquent, while Mr. Healy was very fervid in some parts of his speech; was self-restrained when answering a fair objection, but maliciously biting and sarcastic in answering an argument tainted with disrespect or bigotry. This was especially noticeable in his reply to Col. Saunderson, the member from Belfast. This speaker among many uncomplimentary and bigoted statements had said that as long as Irish Catholics were guided by priestly leading-strings they could never reach a very high scale of intellectual life. To which Mr. Healy made answer which had the ring of a confession of faith. "I know not," he said, "in what light the gallant and honorable gentleman considers the ministers of his church, but as for us Catholics, we respect our priests and regard them as guides divinely appointed; and if we refuse to follow these teachers in heaven's name whom shall we follow?" Our fathers in Dublin received large praise for their splendid efforts and great successes in spite of their almost helpless position.

Mr. Dillon told us that he had no hopes of having the bill passed this session, but wished to force the unjust condition in Ireland upon the Government's notice. The Government, and in fact the majority of the House, are in favor of the bill. As it was presented as an amendment to the Queen's speech, the bill could not be consistently supported by the Government, if it were put to a vote, so Mr. Dillon withdrew it with the full assurance that the Government would reopen the question by the introduction of another bill.

These scenes were a good preparation for a three weeks' mission in Bolton, whither I was next sent. Bolton is in Lancashire. It is a manufacturing town of eighty thousand inhabitants. Cotton manufacture in all its departments is carried on extensively and, also, the manufacture of machinery and iron-ware. There are bleacheries, chemical works, dye-works, and calico-printing establishments. The collieries in the district employ more than four thousand miners. It was at Lever's grammar school, founded here in 1641, that Ainsworth—the Latin lexicographer—and Lemprière, of classical dictionary fame, were formerly masters. The softening influences of education have not uplifted the Boltonese, so think outsiders, to a very high social level, as can be seen from the following saying giving the characteristics of the indwellers of the different cities and towns; and poor Bolton ends the anti-climax:—"A gentleman from London; a man from Manchester; a lad from Preston; a chap from Blackburn, and a rough from Bolton"—commonly pronounced "Bowton."

The town is admirably situated on sloping hills, and hence is well drained and, therefore, healthy. The magnificent hills in the neighborhood yield an abundant water supply. On a murky day when you see the sun as through a smoked glass; or on foggy days with soft coal smoke, when no sun can be seen, you might think you were wandering through the west end of Pittsburg — save for the Lancashire dialect. The twenty eight week engineers' strike had not ended long before we opened the mission. This strike had crippled nearly all English manufacturing towns and was commercially and ethically very disastrous. The poor wives and children were the innocents who suffered most; and now that the men were going back to their work defeated, employers showed little mercy in refusing places to many of their former old and trusted employees. This state of things interfered with the mission which, however, was fairly successful, considering that three other missions besides our own were going on at the same time in a town whose Catholic population was less than one fourth of the total. Two of the missions were given by Franciscan fathers and two by Jesuits. Bishop Bilborrow had asked to have Ours for the four churches but Rev. Father Gerard, the Provincial had not the men to spare.

The first week was for the children. They were my exclusive care. Then followed two weeks for adults with Father De Hummelauer, of biblical fame, as leader, and Father Edward Parry and myself as helpers. The important feature of mission-giving in England is the visiting the parish

and hunting backsliders. As we were three, each one took a district, and when not engaged in the church we were beating up our respective bush. It was during these visits that we saw the effects of the strike in the squalor and misery and poverty of the people. In many homes I found the only bread winners were children, who were either full-timers or half-timers. The former have finished a certain grade in school; are fourteen years of age, and work from 6 A. M. to 5.30 P. M. with a half hour for breakfast at 8 A. M. and an hour for dinner between 12 M. and 1 P. M. The half-timers are thirteen years of age, I think, and work till dinner time. These are poor little ones to whom stories of childhood's hours of sunshine and joy are the gilded fables of nusery books. After returning from many of these homes of suffering, where father and mother and children were making heroic sacrifices, I must confess that I felt a clutching at the throat to sit down to a substantial table, while near by so many of Christ's poor and little ones were living on dry bread and tea.

The principal excuse for not attending to duties and not coming to the mission was: "My husband has been 'playing' for a long time, and his clothes and mine and the bairns' are fast," meaning that the husband had been out of work a long time and that their clothes were in the pawnshop. The use of "who" puzzled me greatly in the beginning: "Who may go to chapel, but my clothes are 'fast,'" said a man to me, and the 'who' meant 'she' and 'she' was his wife. In our house to house visits we were always well received. Once only did I get a curtain lecture from a shrew of a woman, who had been making experiments with the different churches. Shrew as she was she was only a woman and so open to flattery, hence she smiled softly when I praised the neatness of her home. Probably since I left she has given our church a trial.

It was remarkable when you fall upon a group of gossipers, what zealous apostles for the others' welfare they became, when you discovered that their last confession was only a matter of history to them. And the unabashed simplicity with which each one would tell the lapse of time since the last confession, or even mention a sin which had kept him, or her away. At the mention of the length of time or a fault a laugh would follow, but the loudest of the laughers would be rebuked with "you needn't laugh it's ten years since you've gone forward (i. e. to communion) and you were married by the Registrar." This one would shunt the attack on another with a drawling "Aye, but I'm not

as bad as Kate who was never married, etc." Chancing on a school of this kind meant a good haul of fish.

St. Patrick's day came during the mission and I had been appointed for the oratorical effort. My name, that of the capital of County Clare, was the only reason for this honor. Father De Hummelauer had written me that the Rev. Canon Wood, the pastor, wished to have a panegyric on St. Patrick. "My name," he wrote, "does not fit in with the St. Patrick; Father Parry's is too English, while you, though an American, have an Irish name, and so please give the panegyric." Thus "what's in a name" received an answer, and I lauded the Moses and Elias of Croagh Patrick. During the delivery of this sermon of praise an amusing incident took place. I was telling of St. Patrick's return to Erin after an absence of thirty-eight years. How he landed first near where the Dargle flows into the sea, but the Leinster men would not heed him, but drove him away. "Begorra, is that so, oh, my! oh, my!" said a poor man near the pulpit and evidently from Bray. And when I continued and said that St. Patrick then went to the North, into Meath and Down and to the hills of Antrim, the poor fellow from the South interrupted again but more audibly, "Well, well, well—oh, my! oh, my!!" until a poke in the ribs from the umbrella of a woman — maybe from Antrim — quieted the poor fellow whose sensibilities had been so aroused.

At the end of the mission confirmation was conferred on thirteen hundred children and a large number of adults by His Lordship, Bishop Bilsborrow. Thus closed the mission at SS. Peter and Paul's where we received the most hospitable attention from the Very Rev. Canon Wood and his two curates Fathers Nugent and Dillon. After a rest of some days I started for Edinburgh. On my way there I broke my journey at York to ramble through the old Roman town on the Ouse with its picturesquely narrow streets, and majestic in the antiquity of its old Roman walls and towers. I kept till the last my visit to the Minster, that lovely harmonious Gothic hymnal in stone, to be with me as a thing of beauty and joy forever. I made another halt at Durham to see Durham Castle and cathedral high on the terraced bank above the River Wear. The old cathedral church is of the pure Norman style. The chapels around it of modern growth are specimens of the transitional, perpendicular and early English styles. It was there that the Monks of Lindesfarne in the 10th century rested with the body of St. Cuthbert, and his remains now lie in the chapel of the nine altars in the eastern transept. In the western, or Galilee

chapel, are supposed to be resting in peace "Venerabilis Bedæ, OSSA."

As it was too late to continue my journey to Edinburgh I drove to Ushaw four miles away, where St. Cuthbert's College is, or Ushaw College as it is generally called—the present representation of the old College of Douai. Father Nugent of Bolton had telegraphed my coming so I received a very warm welcome from His Lordship, Bishop Wilkinson, the President, and Mgr. Corbishley, the Vice-President. The diocesan seminary is attached to the college; in fact, most of the students enter with a view of going up to the seminary. The dormitories, dining-hall, infirmary and gymnasium are very well appointed; study-hall and class rooms are not attractive, but the chapel with its two ante-chapels, separated from the main one by an oaken screen is an exquisite and devotional bit of Gothic architecture. In my hurried walk through the library I saw in the manuscript case the MS. copy of the "Anglo Saxon Church" by Lingard, once a professor here, and a MS. copy of "The Hidden Gem" presented to the college by Cardinal Wiseman.

The next forenoon I left for Edinburgh and arrived there in the evening. I gave a week's mission for women in our Church of the Sacred Heart in Lauriston St. As the mission is given yearly, it was rather the style of an annual retreat. The fathers of the church helped in the confessional, so the work was considerably lightened, and I am glad to say was productive of good results.

Two of the fathers were attacked with the grip during the mission and though unfortunate for them, it was a piece of good fortune for me, as I was kept to help during the services of Holy Week, nay, my stay extended till Low Sunday. Thus I had a splendid opportunity of doing Edinburgh well, or as it is aptly called, the Modern Athens of the North. And all the while to live under the hospitable roof-tree of dear Father Whyte, S. J., whose paternal kindness to me will be forgotten when the gorse covered craggy height whereon the castle is throned shall have crumbled to dust and blown seawards over the Frith of Forth.

I am sure I would weary you if I started to tell you of Edinburgh. Suffice it to say it made the deepest impression upon me of all the cities I saw, and so it has the highest place in my affections. Father Richard Clarke is going to tell you of Oxford, so I shall not tire you. Besides it lacks but half an hour before the beginning of the retreat which will close our tertianship, and so I have no time.

Yours sincerely in Xto.,

Wm. J. Ennis, S. J.

THE TETIANSHIP AT ANGERS AND LENTEN WORK IN ENGLAND.

A Letter from Father P. J. O'Carroll.

ANGERS, FRANCE, May 16, 1898.

REV. AND DEAR FATHER,

P. C.

In response to your kind invitation for a letter, I send you a few items, though I fear that there is very little in them that will interest your readers.

For a description of the tertianship in Angers and its surroundings, I would refer to a very interesting letter by Father James J. Sullivan, S. J., of the Missouri Province, and published in the October number of the LETTERS for 1895. I may add that the new part of the city is well laid out and is very healthy. It is one of the few really Catholic cities of France. The population is about 70,000. The churches are quite interesting. St. Serge is in a good state of preservation although it dates back to the 7th century. The Sulpicians have a seminary adjoining the church. The cathedral is venerated for its six centuries of usefulness, and Holy Trinity Church was used as a chapel by the Benedictines in the 13th century. The other churches are modern and are very fine buildings. There are at least three public chapels attached to convents where there is daily exposition of the Blessed Sacrament. The Chateau, so well described by Father Sullivan, had its seventeen towers razed by Cardinal Richelieu as a precautionary measure against the nobles who were giving considerable trouble in his time. The governor's palace, and the soldiers' barracks were formerly flourishing convents, the inmates of which were requested to seek other fields of labor, *quam primum*, and without the satisfaction of receiving in payment even a promissory note. This is one of the sad memorials of other days. The generalate of that remarkably flourishing Order of the Bon Pasteur, is in Angers. I have visited the convent twice, as extraordinary confessor for the English-speaking members of the community. These are principally novices from Ireland. There are at least 300 sisters in this community from all parts of the world. Other reli-

gious orders represented in Angers besides ourselves, are the Carmelites, Capuchins and Dominicans.

The tertianship for this year opened on Sept. 26, instead of Oct. 10, and will close on Aug. 1. Various other changes both interior and exterior in keeping with the progressive spirit of the age, have been made. One of the consolations that the tertians enjoy on Christmas eve is that all may commence to celebrate their three consecutive Masses at midnight. As a serious difficulty presents itself in the absence of a sufficient number of altars to accommodate all, a compromise is made by allowing the more ancient to say their Masses, and immediately afterwards to serve three others. We have no altar boys. Of course, one would not relish a frequent repetition of this.

Now, for a few words about my labors in England during lent. I was not with any of the missionary bands, but was a supply for others thus engaged. I spent a little more than two weeks in the early part of lent at St. Helen's, a town in Lancashire, about eleven miles from Liverpool. It is celebrated for its chemical and glass bottle industries. There are coal mines quite near. The population is about 80,000, of whom one third are Catholics. Ours have two good churches in the town, St. Mary's (Lome House) and Holy Cross. I was at the latter church. The first thing that interested me was the great zeal displayed by the good fathers in working up their parish. Each *Operarius* has a certain district under his special care, and he has a list of all the Catholic families in it. The names, addresses, ages, occupations, etc., are entered on this list, with a number of private notes that enable him to know pretty well the spiritual and temporal standing of all under his charge. There are frequent visits made to all in the district, and thus the pastor and his assistants are enabled to keep in close touch with all in the parish. This of course means work, but it has great advantages. Even the Protestants are edified by this external evidence of interest taken in the welfare of the Catholics. This is not confined to one diocese, nor to Ours alone. The secular priests are obliged to send to their bishops each year, a complete statement of the standing of their parishes.

There are four Masses each Sunday in Holy Cross Church, the first being at eight o'clock and the last at eleven o'clock. There are two really excellent schools for the boys and the girls, and these are supported by Government aid. The parish builds the school house and the Government pays the running expenses including repairs, etc. You can readily understand what a relief this is to the good pas-

tor of a poor parish. All the teachers are Catholics and they are selected by the pastor who retains control of the schools. Inspectors visit the schools frequently to see that the children reach a certain grade of proficiency in the secular branches.

Another thing that will interest the visitor is the number of guilds and sodalities for the various classes in the parish. Even the boys and the girls have their own guilds. These are beneficial societies. Many of the children are obliged to go to work at an early age, and by paying small weekly dues they are entitled to considerable pecuniary relief in time of sickness, etc. I had charge of the men's guild for three Sundays, and I was edified to see about one hundred men coming to the hall with great regularity every Sunday at 3 o'clock, and remaining there for an hour. One pleasing feature in the program of the exercises is the singing of hymns by all the men. Some of the airs are rather difficult, but they manage to surmount this obstacle. Their president is a magistrate and the other officers are business men of the town. At the first meeting I attended, one of the members, a lawyer, read a very interesting paper on the legal rights of employees to claim damages when injured through accident while at work. As there are many mills in the town the subject was very practical for these men. Each Sunday there is something to interest these good men, and it speaks volumes in their praise to find them so well disposed as to sacrifice the last part of their day of rest in order to attend the meeting. The Lancashire people are good sterling characters, not very demonstrative as a rule, and those that have the faith are good practical Catholics. Most of the parishioners of Holy Cross are of Irish descent. In spite of the chemical works the health of the people is remarkably good. It would make you smile to see the fat rosy cheeks of many of the children.

The last four weeks of lent I spent at the little chapel attached to our College of St. Ignatius, Stamford Hill, London. The college was opened about three years ago, and notwithstanding the ordinary difficulties financial and otherwise of an institution in its early days, the energetic labors of its rector aided by a corps of devoted, self-sacrificing teachers, have enabled them to make an excellent showing. There are one hundred students on the register. A fine piece of property on the principal avenue has been secured quite near two railway stations; and as most Londoners are obliged to live in the suburbs, we may confidently hope that ere long a new building will be erected to meet the needs of a largely increased attendance. Here, also, the

good father who has charge of the parish has done much in the interest of his little flock. Though not numerous the Catholics of Stamford Hill edified me by their deep, sincere piety. Some of them are converts lately received into the Church, and as the days go by many more may be expected to join their ranks. Here, as well as elsewhere in England and in France I was deeply impressed with the cordial hospitality of Ours to the American visitor. On Easter Sunday Father Cunningham and I had the happiness of assisting at the ordination to the priesthood of our old friend Father Cornelius J. Clifford, S. J., of Wimbledon College.

Sincerely yours in Xt.,
PETER J. O'CARROLL, S. J.

THE NEW TERTIANSHIP, MANRESA, SPAIN.

A long-cherished desire on the part of our fathers in Spain has been the erection of a new building at Manresa, in order to give better accommodations to our tertians as well as to the great number of persons who go thither to make the spiritual exercises. Even in the last century, before the expulsion of the Society from the Spanish dominions, plans seem to have been drawn up for an addition to the house of retreat which was built in 1660. It was reserved, however, to the closing years of the present century to witness the erection of this new building. The first stone was laid September 8, 1894, the feast of the Nativity of the Blessed Virgin Mary, and, two years later, on the feast of St. Michael, September 29, 1896, the new building was formally opened and dedicated to the work of the exercises. A view of the finished edifice taken from a photograph for which we are indebted to Father Nonell and Father Varona, is presented to our readers in this number of the LETTERS.

With the aid of this picture, and a few words of description, it will be possible to form some idea of this latest monument of the zeal of our fathers in the apostolate of the Exercises—a monument erected, as was fitting, at the very birthplace of the Exercises. The front of the main building rests on a series of arches, supported by massive stone pillars, by means of which the difficulty arising from the difference of level between the ground in front and that in the rear is overcome. Between these pillars may be seen the

HOUSE OF RETREAT AND TERTIANSHIP AT MANRESA, SPAIN.

ledge of rock, of which the Santa Cueva is a part, and which forms a sort of natural foundation for the house. The main entrance, which appears in the centre of the left wing, is reached from the road below by a great stone staircase, terminating in a broad esplanade. Only the upper part of this staircase is shown in our illustration.

The main building has a length of 243 feet and a depth of 70½ feet, and, besides the ground floor, consists of three stories and a Mansard roof. Its architecture accords with the prevailing tastes of the last century, and is an excellent example of the Græco-Roman style, in the chaste beauty of its general conception and the perfection of its details. Spacious porticos, with railings of beautiful design, run the whole length of the central building. The wings at either end are gable-roofed, the pediments being adorned with symbolical representations in bas-relief, expressive of the character and purpose of the edifice.

A glance at the interior of the house will probably be of greater interest to our readers than a mere external view. The ground floor, immediately above the colonnade, shown in the centre of our picture, is taken up chiefly by a gallery for recreation, 131 feet long and 11½ feet wide. This, from its being glazed on one side is called the crystal gallery and from it a view is had of the waters of the Cardoner flowing beneath, and to the left of it the city of Manresa. The parlors are large rooms measuring 38 feet by 15, while the refectory, 72 by 26, is as long as the refectory at Woodstock but not so wide. On the floor above the crystal gallery are the rooms of the Father Instructor, Father Minister, the Spiritual Father, etc., each measuring 16½ feet by 11. Besides, there are reception rooms for the Father Rector, the community chapel and sacristy, 26 by 56,—nearly the same size as the Woodstock chapel,—and an infirmary, and the tailor's rooms. The corridor on this floor runs the whole length of the building, 243 feet, and is eight feet broad, while the height of all the rooms is twenty-three feet.

The second floor above the gallery contains the house library, the tertians library, and rooms for the tertians. The third floor contains also rooms for the tertians; it is set back some feet from the main line of the building, thus affording a fine promenade, protected by a railing which is plainly seen in the picture.

There are in all some forty-five rooms for tertians and ten for the other fathers. Nearly all these have been occupied this year, as the catalogue of the Province of Aragon shows forty-two tertians and seven other fathers, forty-nine in all, at Manresa in January 1898.

Our illustration also shows the church, and above it the building used for these who come to Manresa to make a retreat.

The church which contains the cave, or Santa Cueva, is shown to the right and just above the bridge crossing the Cardoner. The part covering the cave, which is now transformed into a chapel, is marked by three circular ornaments, which are easily distinguished, being just below the right wing of the new building. The part for the exercitants has its own entrance alongside of the church. It can accommodate about forty, and has its own refectory entirely distinct from that of the tertianship.

OUR SCHOLASTICATE AT MALTA.

We are glad to be able to publish the following letter from Malta. It completes the article on "Our Scholasticates in 1896–1897" in our last number, and shows that our not receiving the returns was not through any fault or neglect on the part of Ours.—ED. W. L.

ST. ALOYSIUS COLLEGE, BIRCHIRCARA,
MALTA, April 19, 1898.

REV. AND DEAR FATHER,
P. C.

My attention has been called to an observation contained on page 18 of the WOODSTOCK LETTERS for March, 1898, regarding this Scholasticate at Malta. I at once made inquiries about the "letters sent to Malta at three different times." The only clue I could come to is, that:—

1. The returns of the number of professors and scholastics were duly forwarded.

2. Last year one of the professors received from an old acquaintance a request for further information. Unluckily, the new Scholasticate was scarcely settled down. The course of theology, owing to the small number of students coming from different quarters, was still in the formation-stage.

Lastly, the professor was too much taken up with hard work to drop a line and say that he had little to write upon at the time. I enclose now the requested information, and trust that Your Reverence will take into kindly consideration the circumstances of the case. Commend. me,

Yours very sincerely in Xt.,
E. MAGRI, S. J. *Soc. Prov.*

THE SCHOLASTIC YEAR 1896–1897 AT MALTA.

VIII. Schools opened Oct. 13. Repetition began June 10. Examinations began July 20. Vacation began Aug. 1. No. days of vacation 95.

IX. Rise 5, Breakfast 7, Dinner 12.45, Supper 8, Bed 10, Holiday Wedn.

X. LONG COURSE THEOLOGY—
Dogma 10 hours per week and 2 circles.
Moral 5 hours per week.
Scripture 3 hours per week, followed by all the theologians.
Canon Law 2 hours per week followed by all the theologians.
No classes this year in Ecclesiastical Hist. or in Hebrew.

XI. SHORT COURSE THEOLOGY—
4 hours Dogma per week and 1 circle.
5 hours Moral per week.
Scripture and Canon Law as in Long Course.

XII. PHILOSOPHY—*First Year* 10 hours in Phil. per week and 2 circles.
5 hours in Mathematics per week.
Second Year 5 hours in Phil. and 2 circles per week.
8 hours in Physics per week.
Third Year 5 hours in Theodicy per week, 2 circles.
5 hours in Ethics per week, 2 circles.
4 hours in Sciences per week.

XIII. *Distribution of Treatises, Long Course*—
1896–'97, V. Rel., Loc., Ecc., Pont. 1897–'98, Gra., Pecc., Inc., Ang.

XIV. *Dis. Treat., Short Course*—
1896–'97, Followed Long Course. 1897–98, Un., Trin., Crea., Inc.

XV. *Dis. Treat. in Phil.*—
Second Year Cos., Psyc., Phys., Chem., Mech.
Third Year Theod., Eth., Zoo., Bot., Cosm., Geol.

XVI. *Text Books in Theol., Long*, Wirceb.; *Short*, Hurter's Compend.; *Moral*, Gury-Ballerini; *Scripture*, Cornely; *Canon Law*, Sanguinetti.

XVII. *Text Books in Phil.*—Liberatore—The three volumes.

XVIII. *Text Books in Sciences — Geom.*, Euclid; *Alg.* Hamblin, Smith; *Higher Math.*, Marco, Foligni; *Physics*, Marco; *Chemistry*, Cecchi; *Zoology*, Cavanna; *Botany*, Poli-Tanfan; *Geology*, Morcalti; *Cosmology*, La Leta, S. J.

XIX. *Academies*—None in Theol.; *in Phil.*, Greek one hour on Sunday, obligatory.

BOOKS OF INTEREST TO OURS.

The Gospel According to St. Matthew, with an Explanatory and Critical Commentary, by REV. A. J. MAAS, S. J., Woodstock College, Md.—St. Louis: B. Herder, 1898, 8vo pp. 317 + 41 price $3.50.

As the author of this work is one of our own Woodstock professors, it has seemed preferable to give an appreciation of it by one who is not of this house and not even of the Society. Of the various reviews that have been published—this commentary has been most favorably noticed in a number of reviews—the most thorough is one that appeared in the "Western Watchman" for May 29, 1898. We give the greater part of it below.

It is certainly a matter of pride for American Catholics that the finest commentary on the first gospel which has yet appeared in the English language should be the work of an American priest. This is all the more agreeable that solidity and erudition have not hitherto been, as a rule, the distinguishing characteristics of the contributions from this side of the ocean to the fund of Catholic literature.

Some idea of the amount of labor involved in writing this commentary may be gathered from the list of Fathers, commentators and other exegetical authors, about one hundred and fifty in number, whose names are recorded in the table of contents. All these, and many others not here mentioned, are repeatedly referred to in the course of the work. Besides these, the different codices of the Gospel must have been compared, if not directly, at least at second hand; the apocryphal writings, which contain so many valuable traditions, had to be consulted; the varying interpretations of obscure passages by Biblical scholars had to be weighed and a preference given to one opinion out of many or else all opinions rejected and a new one proposed. All this demands an enormous capacity for work, infinite patience, and a well balanced judgment. The writer of a Scriptural commentary to-day must neither be too timid nor too bold. He must not allow himself to be browbeaten by a formidable array of learned names, either ancient or modern, yet he must hesitate to set his own judgment against that of an overwhelming majority who may be presumed to have studied quite as thoroughly as himself. And herein I am less describing what a commentator "should be" according to any preconceived notion of my own, than what it appears to me that Father Maas "is"—for modesty and self-reliance are blended in very harmonious proportions in his work.

In the introduction Father Maas deals first with the personality of the author of the first gospel; then with the authenticity of the gospel, showing that Christian antiquity testifies that Matthew wrote a gospel in Hebrew, while both external and internal evidence testify that our first gospel is identical with Matthew's Hebrew gospel. Next he defends the thesis that the original language of the first gospel was Hebrew or Syro-Chaldaic against those who claim a Greek original text, then shows from external and internal evidence that this gospel was written for the Jewish Christians of Palestine, mainly to prove that Jesus is the Messias and to explain the rejection of the Jews and the call of the Gentiles, which object explains its topological rather than chronological structure. What is known as the Gospel according to the Hebrews, Father Maas believes to be the mutilated and corrupted Hebrew Gospel of the first evangelist.

After the introduction comes the text of the Gospel, as in Challoner's English version. The text runs right across the page, with the commentary in double columns below it. Between the text and the commentary are given the variants of the text with reference to the codices in which they are found. The systems of abbreviations used in these references is a great economizing of space, but it necessitates continually going back to the table of contents where these abbreviations are explained. The commentary is divided into three parts: first, Jesus is shown to be the Messias in his infancy, (a) by his genealogy and birth, (b) by his reception among the Gentiles and among the Jews; second, Jesus is shown to be the Messias in the preparation for his public life, (a) by his Forerunner, (b) by his temptation and the general outline of his ministry; third, Jesus is the Messias in his public life, (a) as teacher and legislator, (b) as wonder-worker, (c) as founder of the Kingdom. The founding of the Kingdom begins with the call and mission of the apostles, ix: 35. As the work goes on, the apostles learn and profess the divinity of Jesus; they are separated from the Pharisees; they are placed under the primacy of Peter; they are taught their duties as princes of the Church, in caring for the little ones, in upholding the indissolubility of marriage, in practising the evangelical counsels, in carrying the cross after their Master. The completion of the Kingdom is begun with Our Lord's going up to Jerusalem and entering it in triumph, His final encounter with the Pharisees and rejection of them, His eschatological discourse in which He foretells the destruction of Jerusalem and His second coming, His passion, death and resurrection, and His sending His Apostles forth to teach all nations.

The reader of this commentary will find a great many difficulties explained more satisfactorily than he has found them explained before, even in such classical authors as Maldonatus and Lapide.

[The reviewer here gives a number of illustrations which for want of space we must omit.]

Father Maas is rarely obscure, but he does not let us see how John's staying Our Lord from being baptized can be reconciled with the theory that he did not know Jesus till his baptism. Again, on page 183, Holtzmann is referred to as considering the Rock on which the Church is built identical with the person of Peter, and, a little further on, as denying that Jesus really uttered the words to Peter as they are recorded in the first gospel. On page 258, Father Maas does not make it clear whether he prefers to believe in one, two or three anointings, though a preference for two is implied.

The style in which this commentary is written is plain and simple, just as it should be. Occasionally, however, one meets an obsolete or almost obsolete word, such as "salvific" on page 41 and "enounces" on page 122. If "Deus salvum fac regem" is properly translated "God save the King," the word "saving" must contain the fullness of meaning of "salvum faciens."

A special word of praise is due to the publisher of Father Maas's book. The frame in this case is worthy of the picture, and that is saying a great deal. The paper is heavy, the binding is strong, and yet it is the lightest book of its size I have ever held in my hands.

Causeries Pédagogiques. R. P. BAINVEL, S. J. Paris, Poussiélgue, 1898.

The title of this volume is by far too modest. In reality, it is quite a full analysis of our whole method of teaching, not proceeding in the order of the rules of the Ratio Studiorum, as was done some years ago in these pages, but taking up point after point of our method, defending each, illustrating it and showing how to reduce it to practice. The author not only proves himself fully up to date in pedagogic theories, but, what is of infinitely more importance for a body of professional teachers such as we are, he treats the practical part of the questions he touches with the hand of an experienced teacher. The young Jesuits for whom his work seems to have been originally done were indeed blessed in having so able an expounder of our Ratio and so thorough a master as he evidently is. His book is, we think, far in advance of our older works of the same kind, is more learned, more detailed in many parts, more satisfactory as a whole. As a practical introduction to teaching it is invaluable. It will prove a most helpful companion to those also who are actually engaged in that difficult occupation.

Of course, Père Bainvel wrote for France. An American author on the same subject would probably have laid more stress on some parts and have called less attention to others. He would, for example, have urged the claims of the Debat-

ing Society in the chapter on Academies, and so of a few other points. But we cannot quarrel with Père Bainvel here. If his book was not meant primarily for us, it still contains an almost inexhaustible treasure for us too, and we must thank him for it.

It is not easy to single out one chapter for praise where all are so excellent. But, perhaps, the Father will agree with us that the best in the book is that on the prælection. Here, as indeed everywhere, he is evidently speaking from long and varied experience. We are glad that he is so devoted a Jesuit in his methods: it is consoling and highly edifying to see him adhere in every detail, not blindly either, to the Ratio Studiorum. Witness what he has to say on the use of Cicero as the one great model: on the use of imitation themes: on having the Grammar in Latin: on the teaching of Greek: on the employment of "concertationes" and "exercitationes." Witness how sturdy an upholder he is of the great principle of oral teaching, as opposed to that of teaching by book. In a word, we know of no work we should prefer to put into the hands of any one, Jesuit or extern, who should wish to study the Ratio Studiorum outside of its text.

The "Causeries Pédagogiques" will, we believe, afford plentiful suggestion and strong encouragement to that increasing number of our professors who, though retarded by various kinds of difficulties, are making an honest and earnest endeavor to follow our method of teaching.

St. Joseph's Sheaf. — An illustrated quarterly magazine. The Organ of the Archconfraternity of St. Joseph, Protector of the Souls in Purgatory. Permissu superiorum. Address: The Secretary, 7 Eblana Terrace, Kingstown, Ireland. Subscription, one shilling yearly.

This little magazine is a hidden gem. We have read several numbers, and we think that if it continues to be what it has been, it will outshine some of our more pretentious reviews. In each of the numbers we found something very good. In the present issue, which is No. 13, Vol. II. "Pritchard's Promise" will, we think, be found to be as effective as any of the short stories of the secular monthlies. Short stories have been for some time past one of mankind's arch-enemy's strongest nets and most delusive snares. It is refreshing, then, to come across a story in which the writer uses the trap against the evil one. "Pritchard's Promise" is a simple, unvarnished tale, dealing with the elemental feelings of a Catholic heart; it is told simply and powerfully. What a pity it is that this author does not write more! Such work must tell, and will win many a heart (God grant many a dollar too!) for the *Sheaf*. Greater devotion to St. Joseph is a palpable effect of the reading of this tiny quarterly. If

you have not read it, read it, and see if what we say be not true.

Though this be not the top-sheaf in the literary harvest of the Society, it is certainly one that bears many a golden grain of grace.

Varia Pietatis Exercitia Erga Sacratissimum Cor Jesu cum Idoneis Instructionibus. In usum Juniorum Clericorum ex libro De Festis Utriusque SS. Cordis Exscripta a NICOLAO NILLES, S. J. Editio V. Œniponte, Typis et Sumptibus Fel. Rauch, 1898.

This little book is warmly cherished by many a seminarian. The introduction, though short, contains a thorough dogmatic and canonical explanation of the devotion to the Sacred Heart, its object and its practice. It is a rare bit of writing, clear yet requiring as well as repaying thought, satisfactory yet stimulating, learned yet simple. The author is not arbitrary in his use of terms. Authentic documents give the words and their meanings. The subject is skilfully presented, is divided naturally, and each part is explained carefully and calmly. The reader feels he is in the company of a very able canonist, who is also a teacher.

It would be very hard to find a better text for a series of "talks" on this devotion than these few introductory pages (pp. 1–23). The prayers (pp. 24–76) are selected from those that have been approved at Rome and elsewhere. They are varied and full of matter for meditation. After a brief dissertation on the relation which the devotion to the Sacred Heart bears to the devotion to our Lord's Passion, the conditions necessary to gain the indulgences attached to the way of the cross are set down. Intentions suitable to the different hours of the divine office are suggested. Then comes an appendix. To help the spreading of this devotion in the Eastern churches, Rev. Isidore Dolnicki, the spiritual director of the seminary for Uniates at Lemberg, in Galicia, composed a little office of the Sacred Heart, which he turned into Latin. This translation he allowed Father Nilles to publish as an appendix to the Varia Exercitia. The prayers taken from the Sacred Scriptures, the Fathers, and the liturgies of the East and West, have been formed into a regular office according to the rubrics of the Greek breviary. We recommend the Varia Exercitia very warmly to Ours.

ANSWERS TO QUERIES.

In answer to Query XLIV—concerning Jesuit Missionaries at Mobile and in Alabama—the writer of the proposed history can be referred with profitable expectations to a pamphlet published by E. Johns & Co., New Orleans, 1841. The title is: "An Analytical Index of the Whole of the Public Documents relative to Louisiana," deposited in the Archives "De la Marine et des Colonies," at Paris. It is described as "carefully drawn from the above named Archives, by a Louisianian." This was Edm. J. Forstall, who performed the work at the request of Governor A. B. Roman, to whom he dedicates the pamphlet.

There are many reports and papers concerning Mobile, the Choctaw and Alibamor Indians, the Missionaries, etc. Special information is contained in these papers:—

310. "Mr. Perrier (he was Governor at that date, 1732) on the Indians and of the Missionaries among them."

407. 23 Nov., 1732, "highly interesting letter from the 'Missionnaire,' Mr. R. P. Baudoin, on the Tchactas nation, dated from their village of Tchicachee."

This was P. Baudoin, a Canadian, who spent more than thirty years among the Choctaws, and afterwards acted as interpreter for them in transactions with the French authorities at New Orleans, where he was superior at the time of the expulsion, in 1763. He remained in Louisiana, where he died.

Carayon speaks of him in his opuscule—"Banissement des Jesuites de la Louisiane," p. 18.

In the same work, he mentions P. Leroi, on p. 16 & p. 34. He is spoken of in the WOODSTOCK LETTERS for November, 1897, p. 415.

All these documents ought to be in New Orleans, if they have a State Historical Society: all reports on every kind of subject, in relation to Mobile, from the time of Bienville, until the French cession of West Florida will be found in this collection. There are over 500 papers in all, described. —*E. I. Devitt, S. J.*

P. S. As bearing directly on Mobile, the following numbers would seem useful: 110-111-112-135-148-174-245-260-265-306-351-404-462-446-470-473-475-495.

If there be no fuller data, I subjoin the following taken from Carayon's—"Le Pere Pierre Chaumonot."

Le Roy, Maximilian, born 18 April, 1716; entered S. J., 14 Dec. 1733; arrived in America in 1750; went to Mexico from Pensacola in 1763.

Le Fevre, Nicholas, born 15 Aug. 1705; entered S. J. 1733; Gallo-Belgic prov. arrived in 1743; died, or returned to Europe before 1764.

Morand, Wm. Francis, born 25 Aug. 1701; entered S. J. 1720; Province of Lyons; arrived in 1735; died in Louisiana Mission in 1761.

XLIX. *A few more notes on Owen and Eugenius.*[1]—Owen, Eoghan and Eugene are one and the same name. "*Owen* Roe O'Neill (*Eoghan* Ruadh O'Neill)." Cromwell in Ireland, p. 77.

In that Irish classic, "Essays," by Sarah Atkinson, we read of O'Curry, the archæologist: "This young man was *Eugene* O'Curry, third son of *Owen* (or *Eugene*) O'Curry, better known in the country as *Owen Mor*, or Big Owen," p. 4. "Eugene was popularly called '*Owen Oge*' or *Young Owen*," p. 6, note.

Now there is an Irish Saint Eoghan, or Saint Eugene, who takes us back to the days of Saint Patrick.

This "St. *Eoghan* or *Eugene*" was "born circa 476, and died Aug. 23, A. D. 570." Loca Patriciana, p. 233. "Bishop *Eoghan* (St. *Eugene*, patron of the diocese of Derry) was the most remarkable ecclesiastic, etc." Id. p. 257. His feast is celebrated on the twenty-third of August. Let us turn now to the Acta Sanctorum, Vol. 38, pp. 624 sqq. "De S. Eugenio vel Eogaino." An old manuscript is cited thus: "Incipit Vita Escop Eogain Ardasrata." Then follow these explanatory words of the Bollandist: "Forte pars hujus tituli idiomate Hibernico est expressa, ex quo tamen satis clare intelligimus, hic Vitam *Eugenii* Episcopi Ardsrathensis exhiberi." In the introductory remarks to the Life and in the Life itself the saint is mentioned by name at least twenty-three times, and invariably as *Eugenius*. In the annotations at the end of the Life he is called *Eogoinus*, and to preclude any possible misunderstanding, the writer adds, "id est, *Eugenius*. This is the *Irish* Saint *Eoghan* (*Owen*), Saint *Eugene*, Sanctus *Eugenius*.

[1] In a "Few Notes on Owen and Eugenius," published in the March issue of the LETTERS, the reference for the last two paragraphs should have been *Hibernia Dominicana*, p. 682, sqq. and p. 189, n. i. The title of the book was omitted by mistake.

QUERIES.

LIII. Who can give the origin and meaning of the fifth of the common rules; viz., "In the abstinence upon Friday the custom of the Society is to be observed."

LIV. In chapter xi. page 238, of *The Inner Life of Père Lacordaire, O. P.*, by Père Chocarne, O. P., translated into English by Mother Frances Raphael, O. P. (A. T. Drane), I find the following words, written by H. Réquédat, one of the first novices who attached themselves to Lacordaire for the re-establishment of the Dominicans in France: "We have been to see the Father General of the Jesuits; he received us most kindly, and was pleased to speak to us of the future union of the Dominicans and Jesuits foretold by a St. Macrina in Spain."

The letter is dated April 7, 1839, hence, Father Roothaan must have been the one referred to.

In letter xii. of Lacordaire's *Letters to Young Men*, translated by the Rev. James Trenor, the great Dominican himself writes: "You must know, my dear friend, that in a book printed at the beginning of the seventeenth century, touching the life of a certain Marina d'Escober, it is said she had a vision in which she saw England returning to the faith, and Spain falling away from it. The same saint prophesied that one day the two orders of St. Dominic and St. Ignatius would be thoroughly reconciled and united."

The letter is dated La Quercia, Oct. 2, 1839.

Does the revelation of St. Macrina, or Marina d'Escober, —as I suppose they are one and the same person,—refer to the doctrinal differences between Ours and the Dominicans?

In the *Menology* for June 7, mention is made of the Venerable Marina de Escobar in connection with the removal of Father Arriaga to Bohemia. This is, perhaps, the same person as the one referred to by the Dominicans, notwithstanding the difference in the spelling of the name.

ACKNOWLEDGMENTS.—1. From Very Rev. Father Sasia, Turin, "Missione della California," "delle Montague Rocciosè," "dell Alaska," et "Antiche Missioni" prepared for the Exposizione Italiana di Torino nel 1898.

2. From Father S. M. Brandi, "Rome et Cantorbéry."

3. From Father J. Cooreman, Ceylon, "S. Francisci Xaverii Monita et Exempla," Trichinopoli, 1897; Buddha's Tooth at Kandy.

4. From Father Corentin Pétillon, S. J., Variétés Sinologiques No. 13—Allusions Littéraires, Shanghai, 1898.

5. From ——— ——— nine catalogues, "Missionis Bengalæ Occidentalis;" Catalogus Patrum et Fratrum, Missionis 1859-1898.

6. From M. D. Fernandes, Shembaganoor, Catalogus Miss. Madurensis, 1898; Distribution of Prizes, St. Joseph's College, Trichinopoly; Tenth Report of Association of Former Pupils of St. Joseph's College, Trichinopoly.

7. From Father J. Moore, Mangalore, "The Mangalore Magazine."

8. From Father H. Watrigant, St. Acheul, "Le Décalogue Agricole."

9. "Letters and Notices," "Lettres d'Ucles," "Lettres de Fouviere," "Mittheilungen," "Memorials of the Irish Province," "Zambesi Mission Record," "Stonyhurst Magazine," "Messenger of the Sacred Heart—English, French, Austrian, Mexican, American," "Précis Historiques," "The Angelus."

LIST OF OUR DEAD IN NORTH AMERICA
From March 15, 1898 to June 16, 1898

	Age	Time	Place
Fr. Peter Manns	88	April 5	Frederick, Md.
Fr. Pascal Bellefroid	37	May 31	Florissant, Mo.
Fr. William S. Hayes	40	June 3	Georgetown Coll. D. C.
Fr. John A. Buckley	46	June 15	The Gesú, Philadelphia
Fr. Francis B. Andreis	40	June 16	Big Horn, Ry. Mts.

Requiescant in Pace.

VARIA.

Alaska.—Our readers may remember Father Barnum's description of his "Voyage to the Yukon by Way of Chilcoot Pass" and his meeting with a Mr. Henry De Windt, a Catholic and special correspondent of the "Pall Mall Gazette," who was making a voyage from New York to Paris, travelling as far as possible by land. Mr. De Windt has recently published a book entitled "Through the Goldfields of Alaska to Bering Straits." In it he speaks of Father Barnum in terms of warm and affectionate esteem, and gives the following description of our Mission of the Holy Cross at Koserefski:—

This Mission consists of several neat wooden buildings, comprising dwelling-houses for the sisters, a priest's house, a pretty chapel, a school for the native children, and a vegetable garden, where potatoes and cabbages had been grown with doubtful success. Here, too, was the first and last flower-garden that we came across in Alaska. It was pathetic to see the care that had been lavished on the flowers—poor things at best—but which infused a touch of warmth and color even into this lonely waste. One of the sisters pointed with pride to some mignonette that during the first few days of the brief summer had been carefully taken indoors every night, and as carefully re-planted every morning, for fear of the frost! At one end of the garden was a statue of Our Lady, enshrined in a tiny chapel of pine boughs, while a large white cross near the mission marked the resting-place of a poor sister who had died just before our arrival. The climate of Koserefski is very trying, and many deaths have already occurred here, although the mission was only founded some ten years ago. Before leaving we visited the schools, models of neat cleanliness, where twenty or thirty children of both sexes were at work. French is the language spoken, and it seemed strange to hear the crisp clean accent again in this out of the way corner of creation. But the whole place wore an air of peace and homeliness so different to the squalid settlements up-river that one might almost have imagined oneself in some quiet village in far-away France.

The latest news from Alaska will be found in Father Rene's letter — especially towards the end—page 205 of this number.

Belgium, New Appointments.—Father Edmond Procès, recently master of novices and Rector at Tronchiennes, is the new Rector of Louvain. Father Genis has been appointed Rector of Tronchiennes; he still remains instructor of the tertians but has been replaced in his charge of spiritual father by the ex-Provincial, Father Janssens. The new master of novices is Father De Mergel, formerly Father Minister of Louvain.

***Boston,** The Young Men's Retreat.*—The retreat of the young men closed on Palm Sunday morning. Its success has been beyond anticipation. It was one of the most consoling things we have had here for many years. The attendance every night was in excess of the seating capacity of the church. Eight of us heard men's confessions steadily from 3–6 and 7.30–10 and four more from 7.30–10. There were over 800 at Communion at the 7.30 Mass this morning which was exclusively for men. Every body, including the men themselves, are enthusiastic over the event. It shows that the best element of the association is alive, and I have every hope of starting the association next summer on a new and secure footing.—*Letter of Father Brosnahan.*

A New Rector.—Father W. Reid Mullan was proclaimed Rector of Boston College on June 30.

***Brazil,** The Third Centenary of Venerable Joseph Anchieta.*—An unmistakable proof of its religious sentiments and good disposition towards our Society, was given by the government of the State of St. Paul, Brazil, on the occasion of the third centenary of Venerable Father Anchieta's death. As far back as July 1896, the members of the government drew up a programme according to which the memory of the great Jesuit should be publicly honored. Even a statue was to be erected to commemorate the nation's love and gratitude towards its glorious apostle. But sectarian fury was aroused, and succeeded by fierce opposition and foul plotting in frustrating the project.

Our college of Nuova Friburgo took a prominent part in the final celebrations, July 9, 1897. The day opened with a solemn pontifical Mass in the cathedral. When Mass was over, the public thronged the hall of our college where academie exercises were held in presence of the bishop, of the Internuncio, and of a numerous audience. During the banquet which followed, the guests were entertained with songs and short exhibitions of an amusing character. In the evening the whole population gathered once more in the cathedral for the solemn chant of the "Te Deum." At night the celebration closed with a brilliant display of fireworks, and the rendition of an interesting drama, written of yore in the Indian tongue by the hero of the day, the Venerable Anchieta, and recently translated into Portuguese by one of Ours.

On this occasion our Brazilian fathers received telegrams from the most prominent persons of the Republic; while the bishops formulated a wish for the beatification of Father Anchieta, and forwarded it to the Sacred Congregation of Rites.

Orators and writers, whether religious or otherwise, blended the praises of the Society of Jesus, with the name of its glorious representative, Father Anchieta.

It can be said with truth, that the centenary of Venerable Joseph Anchieta, was a triumph not only for the Catholic Church, but also for our Society; and it may be hoped that it will prove a blessing for the future labors of Ours in Brazil.

California, St. Ignatius, San Francisco. Golden Jubilee of Father Demasini.—A short account of our late celebration, the first by which the fiftieth year of an ordination to the priesthood has been publicly honored in this Mission, may interest some of your readers.

Father Telesphorus Demasini [1] whose ordination was commemorated was born seventy-five years ago at San Remo, in Italy, and ordained May 2, 1848. Since 1868 he has labored in California, having left it but once, when, in 1896, he was sent as vice-superior of our mission to the Provincial Congregation held in Turin. As Father Demasini had been engaged during these years for the most part in teaching at San Francisco, or at Santa Clara, in both of which colleges he had held the chair of moral philosophy for many years, the celebration was to have been a college event only; but this the many friends of the father, who met together and adopted measures of earnest co-operation, made impossible.

On the day fixed, Sunday May 8, the church which had been tastefully adorned was thronged with friends of the father and of the college from all parts of the city. At the solemn high Mass Father Demasini was celebrant; and in the sanctuary were representatives from the religious orders and secular clergy. The jubilee sermon, on "The Priesthood," was delivered by Rev. Father Frieden.

In the afternoon we were invited to the college hall where some two thousand people had gathered to the exercises arranged in honor of the Rev. Jubilarian by the sodalities of St. Ignatius Church, and the graduates of St. Ignatius and of Santa Clara Colleges. After a pleasing literary and musical program, Mr. James R. Kelly, prefect of the gentlemen's sodality, a prominent banker of this city, spoke with deep appreciation and feeling of the services of Father Demasini to the Catholic people of San Francisco. Father Demasini was enthusiastically greeted as he rose to reply; his words, simple and heartfelt, impressed his hearers deeply, and as he finished all present knelt to receive his blessing.

The college celebration was held on Monday morning. Besides the students, many of the graduates, and many others, the Mayor of San Francisco, Hon. James D. Phelan, who had also attended the celebration of the preceding day, were present. The exercises consisted of addresses in several languages, poems, and musical selections, and were concluded by an address in the name of the graduates by S. J. Giannini, M. D., A. B., '92. After a brief response by Father Demasini, Mr. Phelan, in a thoughtful address of some fifteen minutes, paid a warm tribute of personal gratitude to the college and the fathers; he touched with much force upon our mode of instruction as opposed to the present vogue in most universities of name; on the ancient classics, and their efficacy for the right development and formation of the

[1] Father Demasini is known to many of Ours in this Province as before he went to California he spent five years at St. Mary's College, Montreal (1863–1868), as Professor of Philosophy.

minds of the young; and, finally, on the fruits of the educational work done by the college in San Francisco.

The morning's program closed our jubilee, and Father Demasini, strong under his weight of years, returned on the morrow to his class room.

Canada, Loyola College, Montreal.—Loyola College has left its old quarters on the corner of Bleury and St. Catharine Streets, for more commodious ones on Drummond St. The old building which was formerly used as a convent, had become much too small for the increasing number of pupils; and the drainage, besides, was very defective. Early in January last, a fire broke out in the upper story, which damaged the roof and some of the rooms, and made the place quite uninhabitable. Fortunately, about this time, a large building used as a private grammar school, became vacant on the death of its principal, and was put up for sale. It was bought on very favorable terms, and, by the middle of February, professors, pupils and furniture were already settled in their new home. The house, although comparatively new, was intended originally for a day school, so that it labors under certain disadvantages; but with additions and repairs, it may be made to serve for several years to come.

A New Church.—On Trinity Sunday, June 5, the new church attached to the scholasticate was blessed. We will publish in our next issue a description of the church and an account of the opening.

The Golden Jubilee of St. Mary's College was celebrated on June 21, 22, and 23. An account of this jubilee we are obliged to postpone till the October number.

St. Boniface College Students and the University Examination.—Most gratifying indeed to Catholics is the success of our St. Boniface candidates in the recent University examinations. They more than duplicated last year's success in Greek. Then, as our readers may remember, the two Greek scholarships, one in the Previous and the other in the Preliminary, were won by two St. Boniface boys. This year Arpin, who held the Preliminary Greek scholarship last year, secured the corresponding honor in the Previous this year, and Beaupré won the first place in Preliminary Greek.

For the Previous Greek St. Boniface presented four out of twenty-seven candidates from the four classical colleges, and secured the first, second and fourth places for Arpin, Bélanger and Antonin Dubuc respectively. Thus St. Boniface admittedly swept the whole Greek field in both years.

The most valuable distinction, however, is the first scholarship in the Preliminary Latin and Mathematics, won by Elzéar Beaupré, equal with Cecil St. John, of Wesley College. For these subjects we sent up six candidates against 128.

For the great Latin, Mathematics and Chemistry scholarships of the Previous, Arpin was within a few marks of the fifth and last scholarship. This is the fourth year in succession that one of the St. Boniface men comes next

to the fifth scholarship. Ever since the standard of University studies was lowered, some seven years ago, by making Greek an optional subject, our students, whose forte is real classical scholarship, have been laboring under serious drawbacks. Mere memory work, such as finical questions in grammar, is made to outweigh skill and taste in prose composition, and mathematics and chemistry bulk far too largely in the totals. This is called progress, but it really is retrogression as far as general intellectual training is concerned. However, our men are evidently getting used to the inferior armor they are forced to wield and have already begun to give an excellent account of themselves.

Achille Rousseau, of the first year of Philosophy, having met with a serious accident that temporarily lnjured the sight of one eye and prevented him from reading, was allowed to dictate his answers to one of the examiners. This accident having occurred some three months before the examinations, one of his classmates, Noël Bernier, kindly consented to coach him by word of mouth. The result was so satisfactory that Rousseau came out first in the Junior B. A. Mental and Moral Science course, winning a scholarship of $120. Fortunat Lachance took the second scholarship of $80.

Other notable items are the following: of 73 Previous candidates Antonin Dubuc is fourth in Latin and seventh in Chemistry; Arpin is fifth in Latin and Euclid and eighth in Chemistry. Of 134 Preliminary candidates Beaupré is first in Latin and Arithmetic, sixth in Euclid and seventh in Algebra. Albert Dubuc is fourth in Latin and has first class marks in each of the Mathematical subjects. All the six candidates from St. Boniface have first class marks in Latin.

Taking the examination results as a whole and in detail, we have every reason to congratulate the students of our Catholic college on one of the greatest University triumphs, if not absolutely the greatest, they have ever deserved. *Condensed from "The North West Review," Tuesday, June 7.*

***England,** Campion Hall, Oxford.*—We are delighted to learn from an article in the April number of the "Letters and Notices" that "Campion Hall is gradually winning its way to rank among the mediæval institutions of Oxford. The writer tells us that "we have been in residence now for six terms, our numbers have increased to seven, and we may be twelve next year; two of the present community are preparing for Mathematical Honor Mods. of 1898, three for Classical Honor Mods. of the same year, and two have just passed their Classical Mods. The results of this examination were excellent, and, under the severe circumstances, highly creditable, one candidate securing a first class, and the other a good second. Unfortunately for the latter case, there is no published order of merit in the several classes, but his name was one of those that was considered by the examiners as hovering between a first and second. Such a successful performance has an importance which it would be hard to over-estimate, for in the eyes of the academic authorities

it will give our private hall quite an unprecedented status, and will attract the most favorable notice from students and professors alike. Fifty per cent. in the first class is beyond the attainment of the very best colleges, and, as we have every reason to hope that our first year's accomplishment will not be unsurpassed when our candidates have become more familiar with the style of scholarship in vogue at the University, our prospects are bright indeed."

The classical tutor that has been employed for the last two terms, who is now fellow and tutor of his college, found our men defective in grammar and Greek syntax; but "for general alertness and intellectual interest," he reports, "your men are better than any that have come under my notice."

In view of this speedy increase to our numbers, another smaller house has been secured on lease, to accommodate six or seven, and it will be ready for occupation next September. It is conveniently situated next door but one to our present house, and will only be used for private rooms, the occupants coming to the "mother-house" for Mass and meals. Our local situation could not be bettered; we are within easy reach of all the colleges; and, while having the benefit of the finest street of all in Oxford, we are at the same time sufficiently removed from the bustle and noise of the city.

Ordination.—Father Cornelius J. Clifford, so well known to many of Ours in this province, was ordained to the priesthood on Easter Tuesday.

Fordham, Father Campbell's Address before the Colgate Divinity School. —This address of Father Campbell is well worthy of note. It was the first address for the present year in the James Course,—a course founded by Ex-Postmaster General James at the Colgate Divinity School. Mr. James was present at Father Campbell's eulogy of St. Cecilia at St. Agnes Church, New York. He was so favorably impressed that he asked Archbishop Corrigan if he thought Father Campbell would give an address in the Colgate Course. The archbishop earnestly requested him to go and Father Provincial earnestly approved of his going. So in company with Mr. James last May he went to Hamilton, which is the stronghold of the Baptists. He was met at the station by several of the Protestant ministers in carriages. After supper he was escorted to the Opera House, and after speeches, and singing by the university quartette, and an elaborate prayer by a parson in which "the distinguished representative of the great denomination" was prayed for. Father Campbell gave an address on "Christian Marriage." He tells us: I read the address— it was type-written — but I put into it all the declamation I ever learned or taught. The attention seemed very close. After that we had a reception in the club house and we were presented to the throng of professors, reverend and otherwise. Next day we were driven around in carriages to the different buildings, and were conducted to the depot on our departure. The dean has since written in most flattering terms.

We regret that we cannot reproduce the address in full. It may be found, however, in "The Utica Observer" for May 14, and will undoubtedly be published, as was the case last year, along with other lectures of the course. Father Campbell spoke with boldness of the sanctity of Christian marriage, the evil of divorce, and showed from ancient and modern history that the nations which have rejected Christian marriage have met their ruin. He did not hesitate to point out the danger which threatens our own country from the prevalence of divorce and the absence of families. "Not the possession of wealth, not the power of armies, not mere intellectual culture, but the personal purity of men and women, the sanctity and inviolability of the marriage tie and the altar-like holiness of the hearthstone, are the guarantees of the peace, the prosperity and the progress of the nations of the world."

This sincere, straight-forward address was listened to with marked attention by an audience which was composed of the very best elements of a Protestant university and town. The "Utica Observer" in an editorial said: "His subject was 'Christian Marriage.' The treatment it received was illustrative of the broad culture and the strong and pure character of the orator. He held his audience closely to the end; and at the conclusion the venerable doctors of divinity present, of whom Hamilton has an unusual share, were the first to press forward and express to Dr. Campbell their gratified assent to his able and scholarly utterances."

France, "Les Retraites d'Hommes." — This is the heading of a small pamphlet of fourteen pages, in which our fathers lay before their benefactors some of the results obtained during the past six years by their "Retreats to Laymen." The work consists of retreats of three days, given in a secluded country house, to men of all classes: heads of firms and manufactures, merchants, business men, officers, engineers, mechanics, workmen, etc.

It is clear from the facts set forth in the account that this work is destined to live and prosper. The original house of retreat was, after the lapse of three years, found inadequate; a larger and more suitable building and grounds were purchased at Epinay on the Seine, where the spiritual exercises are attended by ever increasing bands of laymen. An appeal is also made in these interesting pages to the generosity of benefactors in order to obtain means proportionate to the developments of the work.

From 1892 to 1894, 36 retreats were given to 517 persons; from 1895 to 1897, 68 retreats were given to 1,537 persons.

The change, often striking, wrought in those who made the retreat, stimulates the curiosity of their comrades; they, too, wish to find out what those retreats really are. Once transformed and sufficiently numerous, they band together, and become apostles among their companions, and powerful assistants to their parish priests.

Hence Cardinal Guibert, Archbishop of Paris, had a correct idea of the

value of these retreats when he said: "All is gained if Christians are willing to devote but three days to the eternal truths. Would to God that the practice of closed retreats became general in France; nothing else would be required to change the spirit of the country and make it Christian."

Georgetown College.—Father John D. Whitney was appointed Rector of this college on July the 3d.

The German Province has bought the college of Sittard from the province of Holland. The college at Sittard is a boarding and day school with over 200 pupils and the building will be well suited as a house for Ours, a house much needed by the German Provincial, who has difficulty in finding room for his rapidly increasing subjects. The Holland fathers will build a new college at Nymwegen, a much larger city, and known as the birth place of Blessed Peter Canisius.

Gladstone, A Poem of Father Matthew Russell the last piece read to him. —The London correspondent of the "Daily Express," writing to his journal, has drawn attention to a noteworthy incident in the closing hours of Mr. Gladstone's life. The deceased statesman derived much consolation from religious verse. The correspondent of the "Express" states that a poem of the Rev. Matthew Russell's was the last piece read to Mr. Gladstone. It must, we are sure, afford Father Russell much pleasure to know that the last conscious moments of this great man's life were rendered the more precious —in a spiritual sense rendered infinitely more valuable—by the earnest expression of resignation to the Supreme Will, embodied in the lines first published in the "Irish Monthly," under the title of "My Last Rondeau." Thoughts which could give a mental tonic to the mind of a Gladstone at that hour for which his whole life was more a preparation than is usual with less earnest characters, cannot fail to engage public attention. We, therefore, make no apology for quoting fully Father Russell's poem. It is as follows:—

MY LAST RONDEAU.

My dying hour, how near art thou?
Or near or far my head I bow,
Before God's ordinance supreme;
But, ah! how priceless then will seem
Each moment rashly squandered now!

Teach me, for Thou canst teach me, how
These fleeting instants to endow,
With worth that may the past redeem,
My dying hour!

My barque that late with buoyant prow,
The sunny waves did gaily plough,
Now, through the sunset's fading gleam,
Drifts dimly shoreward in a dream.
I feel the land breeze on my brow,
My dying hour!

"These fleeting instants to endow, with worth that may the past redeem!" Those who believe in Gladstone's intense wish to serve Ireland will like to think that the pen of an Irish Jesuit was to him, in those priceless "fleeting instants," the channel of Divine grace.—*The Irish Catholic, June* 4, 1898.

Ireland.—It is with real joy that we have received the "Memorials of the Irish Province, S. J.," Vol. I. No. 1, June 1898. It comes to us in the dress of the "Letters and Notices," with the same motto as the title page, and about the same size. It is dedicated to St. Ignatius and opens with a "Short History of the Irish Province from 1542 to 1626." Then follows a memorial of Father Peter Kenny, who was twice Visitor to the old Maryland Province, then memoirs and obituary notices of different fathers and brothers, and concludes with the University College results, and an old catalogue of the Irish Mission, 1752. We congratulate the Irish Province on this new addition to the Province Letters!

Jamaica, A Visit to Avocat and May River.—Whoever would wish to know something of the Catholic country missions in Jamaica could not do better than visit Avocat and May River. The other missions are easier of access, and, generally speaking, without danger; but these sequestered spots are not reached without fatigue nor attended without privation. In wet weather, moreover, there is positive danger, even when the roads are not rendered utterly impassable. None of the other Catholic stations, as far as the present writer has seen, give the same idea of missionary labor; and certainly none can vie with these in picturesqueness, or perhaps we had better say sublimity, of scenery. A long ride from dawn to dewy eve between or upon superb mountain ridges, by babbling brooks, through all the varied flora of the hills, would be a very enjoyable picnic if it had not to be repeated at frequent and regular intervals and performed on slender supplies. The road, a mere bridle-path most of the way, is very often but a narrow span gained from the almost perpendicular mountain-side. There is nothing to rely upon but the sure feet of your horse. A false step and down you go into the hollow glen or gorge that makes you dizzy to look upon. Occasionally the path is a rugged water-course, through which a goat could scarcely find footing. It goes without saying that in stormy weather the water-courses which have to be crossed or followed must be left severely alone.

However, a person with a poetic eye forgets the danger. If mountains exulted anywhere ever in silent jubilee, they certainly do in Jamaica when you get in amongst the higher ones. Peak after peak and crest after crest is revealed as you advance. A waterfall hangs above or below the way, a silver stream is shining in the depth of the valley. A steep mountain gap is gained, and we doubt if the Alps themselves could furnish anything more enchanting —certainly no blue more deep and clear, no outline of hill or glen more varied or more perfect, no sun so brilliant to glorify the scene.

Up the serpentine road and down the sheer descent on the other side all day long until at last you come to Avocat or May River. The people of the latter mission can receive a signal from the last mountain ridge above their district, and so they are ready to meet the missionary. His labor begins at once. Schools and the sick are to be visited, individuals and families to be looked after; for in these remote stations the priest is a much more important social item than in large towns. He knows everybody and is everybody's friend. Coming so much under priestly influence, the people present a character of practical Catholicity which we would give a good deal to see everywhere.—*From "Catholic Opinion."*

Missouri Province. — *The New Church of St. Francis Xavier at St. Louis* was opened on January 16, and we were promised a description of it for this number. It has been unavoidably delayed.

The Golden Jubilee of Father Ponziglione as priest in the Society was duly celebrated at St. Ignatius College, Chicago, last March. The jubilee was celebrated in a quiet way. On Wednesday afternoon the students of St. Ignatius' College gave Father Paul a literary and musical reception. On Thursday the reverend father received the felicitations of the faculty of the college and of the pastors of Holy Family Church. On Friday morning, at 9 o'clock, Father Paul celebrated solemn high Mass of thanksgiving in Holy Family Church, and gave benediction of the most blessed sacrament, and intoned the Te Deum.

Father Ponziglione was ordained priest on March 25, 1848, by Cardinal Patrizi, then Cardinal Vicar of Rome. He shortly afterwards came to this country, and after two years began his missionary work among the Indians. For forty years—from 1851–1891—he labored among the Indian tribes, as his many communications to the LETTERS show. The largest portion of his missionary life was spent among the Osages. The venerable father, though an octogenarian, still hears confessions, goes on sick calls, and even sings high Mass with a ringing tenor voice. In the name of the many readers of his letters, for he has been a contributor to every volume and almost every number of the WOODSTOCK LETTERS, we offer him our heartfelt congratulations—*Ad Multos Annos.*

St. Ignatius' Water.—Father James A. Dowling of the Sacred Heart has

written a booklet of thirty-two pages on "The Holy Water of St. Ignatius." It gives the history of the devotion, the prayers which may be said in using it, and an account of some of the miraculous cures which have been obtained through its use. The little book cannot fail to make the devotion better known, and help to fulfil the wish of the author,—that all who make use of it in a spirit of faith may receive temporal and spiritual favors, as a reward of their confidence in the power of St. Ignatius before the throne of God.

New York, St. Francis Xavier's.—Father Thomas E. Murphy, who has been for some time Vice-Rector, was on June 11, appointed Rector of the college and church.

St. Ignatius Loyola. — This is the name now given to the parish at 84th St., formerly called St. Lawrence's. The new church is nearly finished; a calendar has been issued since Jan. 1, under the title of "A Calendar of the Church of St. Ignatius Loyola."

Rome, A Brief from the Holy Father to Father Brandi.—Under the title of "Rome et Cantorbéry," Father Brandi has united and published in French all his contributions to the Anglican controversy about orders. The work consists of 288 pages octavo and is gotten out by Lethielleux, Paris. What adds much to its value is the letter which is prefixed to it and which we subjoin :—

DILECTO FILIO
SALVATORI BRANDI E SOCIETATE JESU
ROMAM
LEO PP. XIII.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Lucubrationibus ceteris, quibus ad hanc diem in adserenda veritate Ecclesiæque majestate vindicanda ingenium studiumque tuum probasti, aliam opportune admodum addidisti nuper qua sententiam Nostram de anglicanis ordinationibus, argumentis ex historia sacraque theologia petitis, illustrare ac tueri elaboras. Pergratæ plane Nobis acciderunt industriæ tuæ: quas eo majori futuras utilitati novimus quod libros a te conscriptos, in aliarum etiam gentium sermonem versos, edendos esse nunciasti. Consiliis laboribusque tuis benigne ut Deus obsecundet optamus. Ut vero paternæ Nostræ dilectionis pignore solatioque ne careas, apostolicam tibi benedictionem amantissime in Domino impertimus.

Datum Romæ apud S. Petrum die XXII Januarii MDCCCXCVII, Pontificatus Nostri anno decimo nono.

LEO PP. XIII.

The Society.—*Augmentum.*—We have received the following letter from Father Imoda and we are grateful to him for the interest he shows and has shown in the past in the LETTERS. There is no doubt that he is correct in making out the greatest augmentum to be 335.

St. Ignatius College, San Francisco, Cal., April 12, 1898. *Rev. Dear Father, P. C.*—In the last number of the LETTERS, just received, p. 153, we find that in 1892 the Augmentum Societatis was 301—"the largest we know of." Allow me to remark that the largest augmentum a Restituta Societate was in 1856, when, if the figures given were correct, the augmentum was 335, mostly due to the Spanish Province, at the time the only one for the whole of Spain. The figures then given were ineunte an. 1856—5968; ineunte an. 1857—6303. —Yours in X., *H. Imoda, S. J.*

The Dead of 1897.—The "Catalogus Defunctorum S. J., anno 1897," gives the number of dead as follows: Fathers 127, Scholastics 22, Brothers 73, in all 222. The average age of these dying was 57.86; it was 56.4 in 1896, and 58.41 in 1895. Fr. Jullien in an article in the "Lettres de Fourvière" for May, shows from a study of Father Vivier's valuable "Nomina Patrum ac Fratrum" who have died in the new Society, that the average age of all dying in the Society from its restoration in 1814 to the beginning of 1897, was 52 years and 2 months, that the mean age of deaths has increased by decades from 42 to nearly 54 years. The mean age of death for the past three years seems to indicate that the duration of life in the Society for the coming decade will be still higher, and that as a whole the members of the Society are living to-day longer than at any time since the suppression.

Washington, *Gonzaga College.*—On July 2, Father John F. Galligan, the Father Minister at Woodstock during the past scholastic year, was inaugurated Rector of Gonzaga College.

Zambesi.—We have received the first number of the "Zambesi Mission Record," a Missionary Publication for Home Readers. The following account of the staff and stations of the mission will give our readers some idea of the work entrusted to our fathers.

The Mission of the Zambesi is a Prefecture Apostolic, the Superior of the Mission being the Prefect Apostolic. As the limits of the Mission pretty well correspond with the more modern geographical designation of Rhodesia, the title of Prefecture Apostolic of Rhodesia is sometimes used to designate the spiritual jurisdiction of the Superior of the Zambesi Mission.

Besides this Mission of the Zambesi proper (or Rhodesia), the Society has several important houses and stations in the Vicariate Apostolic of the Eastern District of Cape Colony, which are under the charge of the same Superior. For the benefit of our readers we give a list of our Stations, with the staff engaged at each, both in Cape Colony and Rhodesia.

Cape Colony, St. Aidan's College, Grahamstown.—A College for the education of boys preparing for the liberal professions. The course includes the Cape matriculation, preparation for the Civil Service, etc. The Fathers of the Society took charge of this College in 1876.

Dunbrody.—A large farm about 24 miles from Uitenhage, formerly in the occupation of the Trappists, who left Dunbrody for Natal. At Dunbrody is undertaken Native Mission work and instruction almost exclusively. It has a school for native boys, and also a native girls' school, the latter being taught by two Catholic ladies.

Keilands.—Another native mission station and farm on the White Kei in Kafraria, about 35 miles from Stutterheim. Here, there is a school for native boys and girls, which is taught by the Dominican Sisters.

Rhodesia, Bulawayo (Matabeleland).—The Superior of the Mission has his residence in Bulawayo. Catholic church for the white population; boys' school taught by two of the Fathers; girls' school taught by the Dominican Sisters, who have also charge of the town Hospital.

Empandeni.—A native mission station and farm, originally granted by Lobengula. Empandeni is situated some 65 miles S.S.E. of Bulawayo.

Mashonaland, Victoria.—Church for white population.

The Dominican Sisters had charge of the Hospital here for five years and a half, but it has lately been handed over to the charge of lay nurses.

Salisbury.—Church for white population. The Dominican Sisters have charge of the Salisbury Hospital.

Chishawasha.—Large farm and native mission station. This station afforded one of the most exciting scenes witnessed in the Mashona rebellion of June, 1896, when the fathers and brothers were besieged by their own natives. They were rescued by a relief party sent out from Salisbury.

At Chishawasha is a native boys' school, taught by Father Biehler, and a girls' school has just been built which is to be shortly placed under the charge of nuns.

Father Daignault left Bulawayo in December and is at present in London on important business in connection with the mission.

Home News.—*The Philosophers' Academy* held the regular monthly meetings on April 5, and May 4.

The April meeting was the most successful of the year; the high-water mark for attendance was reached, and furthermore the Academy was honored by the presence of Rev. Father Provincial, Rev. Father Rector, Father Socius, the Prefect of Studies, the Spiritual Father and Father Sabetti.

At the close of the meeting, Rev. Father Provincial expressed his pleasure at the earnestness with which the Academy was carrying out his wishes and

in words of encouragement exhorted the members to continue the good work, promising them that even greater success would surely crown their efforts during the ensuing year.

The subject of the essay was "Are the Senses Trustworthy?" the essayist was Mr. J. J. Geoghan.

At the May meeting Mr. W. J. Devlin read an interesting paper on "Plato's Doctrine of Ideas."

The officers elected for the ensuing year are the following: Mr. Richard H. Tierney, President; Mr. John A. Cotter, 1st Assistant; Mr. John C. Geale, 2nd Assistant; Mr. Robert F. X. Reynolds, Secretary.

The names of the essayists and the subjects treated during the year here follow:—

The Province of Philosophy, Mr. J. G. Linnehan; *The Utility of Philosophy*, Mr. E. T. Farrell; *Scholasticism—Its Place in History*, Mr. M. J. McNeal; *Pantheism*, Mr. J. J. Carlin; *Creation*, Mr. H. W. McLoughlin; *Miracles*, Mr. R. H. Tierney; *Certitude*, Mr. J. A. Cotter; *Are the Senses Trustworthy?* Mr. J. J. Geoghan; *Plato's Doctrine of Ideas*, Mr. W. J. Devlin.

The Ordinations took place on June 26, 27, and 28. Cardinal Gibbons conferred the Holy Orders on each of these days. Sixty received minor orders, and the following were ordained priests on the last day:—Godfridus I. Dane, Francis M. Connell, Simon A. Ryan, Edmund S. Murphy, John H. Lodenkamper, Edward W. Raymond, William S. Singleton, William J. Talbot, Francis J. McNiff, Michael A. Purtell, David H. Buel, Michael I. Stritch, John F. Neenan, James T. Finn, Emile Mattern, Linus Schuler, John B. Moskopp, Thomas F. White, Augustin Dimier, Michael J. Mahony, Terence J. Shealy, John H. Otten.

A New Minister.—Father Thomas F. White is the new Father Minister for Woodstock.

On July 18, Brother James O'Kane commemorated his fiftieth year in the Society.

Army Chaplains.—Father Thomas E. Sherman has been appointed chaplain to the Fourth Missouri Regiment, and is at present with his regiment at Camp Alger. In company with his colonel, an excellent Catholic, he was present at our ordination to the priesthood on June 28. Father René Holaind left Woodstock on June 29, for hospital work among the soldiers at Tampa, while Father P. J. Kennedy is chaplain of the Second Louisiana Regiment, at present at Miami, Florida. A number of other fathers have volunteered for chaplain work.